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Rural Economic Welfare in the Light of Present Conditions

I.

The pathological condition of agriculture is so evident that I was at a loss from what angle to approach the subject assigned to me.¹⁾ The victim of a catastrophe needs before all emergency treatment. However, unless such treatment is merely intended to alleviate immediate suffering, at least the diagnosis must take into consideration both the condition of the patient and the means and remedies intended to produce a cure.

No one need be told that what has so long been a problem has developed into a disaster. However, not all realize the seriousness of the ills of agriculture in our country today, that the American farmer is—as a class—facing a doom which must, should the Nation permit it to overtake him, affect unfavorably not only the future of those now on the land, but also of the American people as well. Nor is it realized sufficiently that many of the schemes proposed and introduced with the intention of relieving the sorry plight of the farmer are merely stimulants and not remedies for fundamental ills. The Agricultural Adjustment Act has for one of its purposes the exceedingly necessary increase of purchasing power of farm products in terms of commodities farmers buy. The results thus far are of a negative kind. "In the race to boost prices," says the *Nebraska Union Farmer*, "the N.R.A. has far outdistanced the Agricultural Adjustment Administration—so much so that price disparity is getting worse instead of better." Index figures compiled by the Department of Agriculture prove this contention correct. Prices of things farmers buy were exactly at their pre-war average, or 100 percent, in March. From that point, they moved up quite steadily to 107 percent in July, and then jumped to 112 percent in August and 116 percent in September.

Prices of farm products reached the low point at 49 percent of pre-war in February, and moved up, month by month, to 76 percent of pre-war in July, from which they declined to 72 percent in August and 70 percent in September. At present prices the total farm income

for 1933 will be slightly in excess of six billion dollars, or about one billion more than in 1932, one of the most disastrous years in the experience of the farmers of our country. In the opinion of the Washington representative of the National Grange, Mr. Fred Breuckman, "nothing short of a twelve billion a year income will put the American farmer on his feet, enabling him to pay his debts, interest and taxes, besides consuming his share of the products turned out by our industrial establishments." "Any further increase in price of manufactured commodities," Mr. Breuckman writes, "without a corresponding increase in the market value of farm products, will simply prolong and aggravate the conditions from which we have been suffering the past four years."^{1a)}

The truth of the matter is, the producers of farm staples are in so precarious a condition financially that quick action is imperative. No one acquainted with the situation, the condition not merely of one group of farmers in some particular section of the country, but with the desperate struggle that is being waged by the vast legion of tillers of the soil producing major agricultural commodities, will, therefore, disagree with the main contentions in the communication addressed by Clarence Poe, editor of the *Progressive Farmer and Ruralist*, to the President and the Members of the 73rd Congress. While he expresses his chief demand in the following title, as printed in the October issue of his journal, "Restore 1924-26 Price Levels Quickly While Farmers Can Benefit," it is in the following paragraphs of his letter, Mr. Poe emphasizes the urgent need of immediate action. He declares in this regard:

"For months now General Hugh Johnson and other NRA leaders have concentrated national attention on the needs of industrial workers, but there is need now to wake up everybody to the fact that the acreage adjustment program of the Agricultural Adjustment Administration must be supplemented by other powerful helps from the Federal government if farm prosperity is to be restored.

"Perhaps our President and all administrative officers do realize this fact, but there is one more fact equally important which all signs indicate that they do not realize, and that is this:

"Whatever help is to be given agriculture for

¹⁾ This paper was prepared for the Catholic Rural Life Conference held at Milwaukee October 17 to 19.

^{1a)} *Grange Bulletin* No. 101, Oct. 5, 1933.

the next twelve months must be given now—right away.

"The administration seems to be committed to restoring the general price level to 1924-26 levels, but proposes to do this gradually—too gradually, we are afraid.

"This gradual process, culminating over a period of the next six or eight months, is all right for factory workers whose wages can be raised any Saturday for the next week. It is all right for factory owners who can advance prices on goods on 10, 30, or 60 days' notice. But with American farmers as a whole, and with Southern farmers in particular, the situation is radically different. About three-fourths of the cotton is sold in four months time—and tobacco is sold even faster. Unless something is done to boost cotton and tobacco prices right away, speculators and middlemen rather than the actual cotton and tobacco farmers whose sweat made the crop may get the greatest benefit from price increases."

There is, I believe, a consensus of opinion that, in spite of every attempt thus far undertaken with the intention of aiding the farm population, more drastic and farreaching means of rescue must be resorted to if the majority of farmers are to survive the present catastrophe. And I use this term advisedly. While the demand for immediate action is warranted under the circumstances, and while restoring the general price level of farm commodities to 1924-26 levels would undoubtedly prove a decided boon to farmers, the result of such action would not, however, prove a remedy for the fundamental ills of agriculture, I believe.

Unfortunately the opinion prevails the American farmer had little to complain of prior to the great debacle which has resolved itself into the deflationary depression. He was considered prosperous, contented, a participator on equal terms in the unbounded wealth of the Nation. There were such farmers, many of them, in fact. But viewing the agricultural population of our country as a whole, little else but hard work and a somewhat precarious existence and an uncertain future seemed to be their lot. These conditions were given little heed, however. As the American mind became capitalistic, expecting from the development of industry a plethora of wealth sufficient to satisfy the demands of all classes of our population, both the true nature of farming and its true significance for the wellbeing of the Nation were lost sight of. People lost sight of the truth that agriculture is the sustainer of life and the source of health of a nation. To quote an Indian, Mr. M. Ruthnaswamy, who says in his volume on "The Making of the State": "Nothing, not even the most advanced industry can replace agriculture. Countries which preserve the proper balance between agriculture and industry, like France, are not liable to

those financial stresses and strains to which over-industrialized countries, like England and Germany [and he might have added, the United States], are prone."²⁾

Now this is exactly what has happened to us. While during the first century of our national life, agriculture and industry were twin hand maidens to a national development and a human happiness without parallel in history, "in the closing decade of the last century," declares the valuable "Survey of the Farm Question" by the Grain Committee on National Affairs, "this mutually profitable partnership between agriculture and industry showed signs of disintegration." "The relative position of the two had gradually changed," the Survey continues, "until industry was the dominating factor in wealth and power . . . With the baton of power passing into the hands of industry, there came an increasing disposition to exercise that power in favor of itself with little regard to the effect of such action upon the welfare of agriculture." With what result, the same Survey reveals in the following significant statement:

"The farmer, producing a moderate surplus of his standard products seeking a market abroad for the surplus, came to understand that he was being ground between the upper stone of exorbitant prices for his purchases and the under stone of low competitive prices for the products of his labor. In that decade, the agricultural unrest that has characterized the last forty years had its origin and until the cause of the trouble is removed, there can be no further harmonious development of our national resources. Both agriculture and industry must be bond-maidens—neither can be bond-maiden to the other."³⁾

Viewing the situation in a similar light, the Bishops of the Administrative Committee of the National Catholic Welfare Conference do not overstate the case in their declaration: "For long years the pivotal importance of restoring the purchasing power of those immediately engaged in agriculture, and of developing the farm as the source of the nation's supply of food and clothing, has not been recognized. We have failed to acknowledge that six million farms have provided the widest diffusion of privately-owned productive property in the United States, as well as the widest diffusion of self-employed families, in contrast to the regimented employment of men in factories and in urban industries generally."⁴⁾

The exposition published by the "Grain Committee on National Affairs" even declares there had developed among us during the last decade a line of thought, which claimed as part of the "new economic era that a prosperous agriculture was not essential to prosperity among

²⁾ Loc. cit. London, 1932, p. 357.

³⁾ Loc. cit. p. 10 and 11.

⁴⁾ In their recent "Statement on the Present Crisis."

other groups." Agriculture was admittedly suffering, while feverish activity among the other groups that make up our industrial and financial structure "was hailed as evidence," the Survey states, "that farming was no longer a basic factor in our general wellbeing."⁵) Even though, with 10,472,000 employed in agriculture, husbandmen of all kind constitute the largest class gainfully employed, which in addition, to quote the Survey once more, "represents a class by itself in requirement of experience, skill and technical knowledge." The same source declares, and rightly so, that such an element in our population, standing first in members and whose labor is essential to the maintenance of all human life, and this is after all the essential consideration, "cannot be put aside as a negligible factor in our scheme of economic wellbeing." Our own demands would go even a few steps beyond this: Those to whom a nation entrusts the land, the *alma terra*, its most sacred possession, should constitute a privileged class, as it were, in recognition of the services its members must render the common good. Mr. Ruthnaswamy, whom we have quoted previously, expresses a thought fully in accord with the principles and policies of certain of our most distinguished Catholic sociologists. "Landowners," he writes, "be they large or small . . . cannot be treated on the same footing as those nomads of modern civilization, the capitalists, the money lenders, the factory workers."

F. P. KENKEL

The Ethnological Proof for the Existence of God: Its Early History

II.

Now let us begin with the discussion. One of the central ideas advanced by Cicero in his book on "The Nature of the Gods" is the universal belief of mankind in the existence of a supreme being. He speaks of it repeatedly. In fact, the existence of gods seems to him so convincingly established as to be almost self-evident. "Their [the gods'] existence, therefore," he says, "appears so plain, that I can scarcely think that man in his senses, who denies it" (II-XVI). And again: "I shall not dispute the existence of the gods, for that doctrine is agreeable to almost all men, and to myself in particular" (I-XXII). He explains this universality of the belief of men, when he writes: "The greater part of mankind have united to acknowledge that which is most probable, and which we are all by nature led to suppose, namely, that there are gods" (I-I).

In his "Tusculan Disputations" he judges the value of a universal belief and concludes that whatever is accepted by the whole of man-

kind is a natural law. In particular he says: "There is no race so rude, no man so savage as not to be imbued with the belief in gods. Though many have depraved notions about the gods in consequence of their own defective characters, yet all admit that there is a divine nature and power; nor has this belief been brought about by the conference or consent of men, nor established by institutions or enactments. But on every subject the common sense of nations is to be regarded as the law of nature."¹⁰)

Cicero then investigates the antiquity of the universal belief of man in God. He advances the observation that in the course of time this belief has gathered strength and stability. Let us listen to the words he puts into the mouth of Balbus, one of the parties to the dialogue, who says:

"This is Jupiter, the governor of the world, who rules all things . . . an omnipresent and omnipotent God. And if any one doubts this, I really do not understand why the same man may not also doubt whether there is a sun or not. For what can possibly be more evident than this? And if it were not a truth universally impressed on the minds of men, the belief in it would never have been so firm; nor would it have been, as it is, increased by length of years, nor would it have gathered strength and stability through every age. And in truth we see that other opinions, being false and groundless, have already fallen into oblivion by lapse of time . . . For time destroys the fictions of error and opinion, while it confirms the determinations of nature and of truth. And therefore it is that, both amongst us and amongst other nations, sacred institutions and the divine worship of the Gods have been strengthened and improved from time to time."¹¹) This is, indeed, a beautiful idea: the strengthening of the belief of humanity in God throughout the ages.

Thus far Cicero has established three facts: First, that mankind universally believes in the existence of a supreme being; secondly, that this universal belief constitutes a natural law, and third, that, historically speaking, this belief has been clarified in the course of time. Now the great orator of ancient Rome proceeds to investigate the reasons for this universal belief. How is it possible that mankind agrees on a question like this? He has one of the dialogists, Velleius, declare:

"Now, whoever reflects on the rashness and absurdity of these tenets, must inevitably entertain the highest respect and veneration for Epicurus, and perhaps even rank him with the number of those beings who are the subject of this dispute; for he alone first founded the idea of the existence of the gods on the impres-

¹⁰) *Tusculum I., XIII.*

¹¹) *De Natura Deorum II.-II.*

⁵) Loc. cit. p. 5.

sion which nature herself hath made on the minds of all men. For what nation, what people are there, who have not, without any learning, a natural idea, or pre-notion of a Deity? Epicurus calls this *prolepsis*; that is, an antecedent conception of the fact in the mind, without which nothing can be understood, inquired after, or discoursed on; the force and advantage of which reasoning we receive from that celestial volume of Epicurus, concerning the Rule and Judgment of things. Here, then, you see the foundation of this question clearly laid; for since it is the constant and universal opinion of mankind, independent of education, custom or law, that there are gods; it must necessarily follow that this knowledge is implanted in our minds, or rather innate in us. That opinion, respecting which there is a general agreement in universal nature, must infallibly be true; therefore it must be allowed that there are gods, for in this we have the concurrence, not only of almost all philosophers, but likewise of the ignorant and illiterate. It must be also confessed that the point is established, that we have naturally this idea, as I said before, or prenotion of the existence of the gods. . . . As new things require new names, so that pre-notion was called *prolepsis* by Epicurus; an appellation never used before."¹²)

Let us continue with the theme of our discussion, leaving the idea of an "innate conception" for later investigation. A few pages farther on, Cotta, one of the dialogists, takes another aspect of the whole problem, for he advances the following objection: "You have said," he replies to his opponent, "that the general assent of men of all nations and all degrees, is an argument strong enough to induce us to acknowledge the being of the gods. This is not only a weak, but a false argument; for first of all, how do you know the opinion of all nations? I really believe there are many people so savage that they have no thoughts of a Deity. What think you of Diagoras, who was called the atheist; and of Theodorus after him? Did not they plainly deny the very essence of a Deity? Protagoras, of Abdera, . . . the greatest sophist of his age, was banished by order of the Athenians from their city and territories, and his books were publicly burnt, because these words were in the beginning of his treatise, concerning the gods: 'I am unable to arrive at any knowledge whether there are or are not any gods.' This treatment of him, I imagine, restrained many from professing their disbelief of a Deity, since the doubt of it even could not escape punishment."¹³)

Let us pause briefly. We can hardly suppress a smile at hearing Cicero speak of tribes being so savage as to have no thought of a deity. That is exactly what some ethnologists, about sixty years ago, claimed to have dis-

covered. For in the second half of the last century, when students of ethnology became more intensively interested in the study of religion among primitive peoples, they employed the same argument. Cicero was ahead of our evolutionary-minded savants by two thousand years. We need not mention that nowadays the fact is established and acknowledged in materialistic circles, that even the most primitive races have at least some idea of a supreme being.

Public opinion, no doubt, silenced many an atheist in the ancient world. Being the voice of the majority of the people, it held firmly to the belief in God. If in ancient times, as well as in modern, a number of atheists existed, it is certain that their existence does not weaken the universality of the belief in God. For the presence of atheists in a world in which the great majority of human beings believes in the existence of a deity, is rather a proof for the freedom of the human will and mind. Man is not bound to think according to one mind. If in spite of a small group of advocates of a contrary view the great mass of humanity holds firmly to belief in a divinity, we have an endorsement of the maxim that the exception proves the rule. The smallness of the number of atheists speaks most convincingly in favor of the vastness of that of people who believe in a god.

Man, we have said, is not bound by intrinsic forces to think according to one fixed conviction. He enjoys freedom of will to accept or deny any given truth. There are no innate ideas in the mind of man. Nothing is forced on the human mind to make man think certain antecedent conceptions or prenotions. It is a "tabula rasa", a clean slate. And this takes us back to the discussion of "the pre-notion of the existence of the gods" in Cicero. The argument regarding the existence of atheists was unfortunately completely misdirected. Instead of employing it against the universality of the belief of mankind in God, this argument should have been used to upset and overthrow the erroneous doctrine of innate ideas. Cicero is not the first writer to acquaint us with this doctrine. Some writers whom we quoted had already advanced this misconception. It is somewhat strange that Cotta, though employing the argument regarding the existence of atheists in his discussion with Velleius, could miss so completely his chance to uproot all arguments of his opponent. For how could an atheist even exist if innate conceptions forced the human mind to think of a divinity? How may a person, let alone a philosopher, deny an object whose very existence is innate in his own mind? The fact that there are men who deny the existence of God proves that there are no innate ideas in the human being. Innate ideas are an error. What Epicurus, the inventor of this conception, aimed at was to discover the

¹²) Nature of the Gods, I-XVI and XVII.

¹³) Ibid. I.-XXIII.

reason for the universality of the belief in God. In a previous paper, published in *Central Blatt and Social Justice*¹⁴), I took up this point when I showed that "the law of causality" and "tradition" are the two foremost factors responsible for the universality of this belief. If Epicurus, and the ancient philosophers, instead of inventing the wrong conception of innate ideas, had approached this entire problem from the viewpoint of the law of causality and that of tradition, the correct solution would have been found.

One error begets another. Once a misstep is made, it is easy to become hopelessly entangled. The unanimous consent of mankind assuring the existence of a divinity was, we were told, due to the fact that it is an innate idea. Having accepted this dogma of an antecedent, or pre-notion the question now arises: What is the relation of this pre-notion to the results of man's reasoning on this same problem? The scholars of ancient Greece and Rome were able to reason, and actually did reason as to the intrinsic necessity of a supreme being. They discovered a number of rational proofs for the existence of a divinity. Cotta, one of the dialogists in Cicero's work on *The Nature of the Gods*, summarizes the various proofs for the existence of deities, as given by his opponent Balbus. "Their [the gods'] existence," he says, "no one denies. Cleanthes, one of our sect, imputes the way in which the idea of the gods is implanted in the minds of men, to four causes. The first is....the foreknowledge of future things. The second is, the great advantages which we enjoy from the temperature of the air, the fertility of the earth, and the abundance of various benefits of other kinds. The third cause is deduced from the terror with which the mind is affected by thunder, tempests, storms, snow, hail, devastation, pestilence, earthquakes....His fourth cause, and that the strongest, is drawn from the regularity of the motion and the revolution of the heavens, the distinctness, variety, beauty, and order of the sun, moon, and all the stars..."¹⁵)

These four causes are cited in proof of the existence of gods. Now the question presents itself: How can these philosophical proofs be brought into harmony with an innate idea which tells mankind there must be divinities? The conception of an innate idea excludes the necessity of philosophical proofs, as, conversely, philosophical proofs seem to contradict the value of pre-notions. Cicero doubtless was conscious of the contradictions involved and, wishing to disentangle himself, he has Cotta declare: "Let us examine every proposition. The first one, that there are gods, is never contested but by the most impious of men; nay, though it can never be rooted out of my mind,

yet I believe it on the authority of our ancestors [we would say nowadays on the authority of the ethnological proof, the unanimous consent of humanity] and not on the [philosophical] proofs which you have brought. Why do you expect a proof from me, (says Balbus) if you thoroughly believe it? Because (answers Cotta) I come to this discussion as if I had never thought of the gods, or heard anything concerning them. Take me as a disciple wholly ignorant and unbiased, and prove to me all the points which I ask."

"Begin, then, replies Balbus. I would first know, Cotta declares, why you have been so long in proving the existence of the gods, which you said was a point so very evident to all, that there was no need of any proof? In that, answers Balbus, I have followed your example, whom I have often observed, when pleading in the Forum, to load the judge with all the arguments which the nature of your cause would permit. This also is the practice of philosophers, and I have a right to follow it. Besides, you may as well ask me why I look upon you with two eyes, since I can see you with one.

"You shall judge then yourself, says Cotta, if this is a very just comparison; for when I plead, I do not dwell upon any point agreed to be self-evident, because lengthy reasoning only serves to confound the clearest matters; besides, though I might take this method in pleading, yet I should not make use of it in such a discourse as this, which requires the nicest distinction: and with regard to your making use of one eye only when you look at me, there is no reason for it, since together they have the same view; and since nature, to which you attribute wisdom, has been pleased to give us two passages by which we receive light. But the truth is that it was because you did not think that the existence of the gods was so evident as you could wish, that you therefore brought so many proofs. It was sufficient for me to believe it on the tradition of our ancestors, and since you disregard authorities and appeal to reason, permit my reason to defend them against yours. The proofs, on which you found the existence of the gods, tend only to render a proposition doubtful that, in my opinion, is not so."¹⁶)

In another of his works, the "Tusculan Disputations," Cicero returns to the discussion as to whether we know God by virtue of the innate idea or by means of philosophical proofs, and renders his verdict: "Now it seems to be considered as the strongest reason for maintaining the existence of gods that there is no race so rude, no man so savage as not to be imbued with the belief in gods."¹⁷) This concludes the subject. Though repeatedly referring in the course of the discussion to the uni-

¹⁴) May and June, 1932.

¹⁵) Ibid. II.-V.

¹⁶) Ibid. III.-III. and 4.

¹⁷) L. c. I.-XIII.

versality of the belief in a divinity, Cicero does not offer any new data.

The attentive reader may have noticed that Cotta's arguments became steadily weaker. Finally he resorted to comparisons. But comparisons have only the value of illustrating a point. They are not equal to a proof and carry no power to convince.

ADOLPH DOMINIC FRENAY, O.P., PH.D.

Montreal's Support of Sea Apostleship

To receive a copy of the annual report of the Catholic Sailors' Club of Montreal is akin to the visit of an old and valued friend. And one writes "old" advisedly, because while the Montreal Club preserves a youthful energy in its activities, the present record deals with its fortieth season. To say of the Club that it is still going strong is to state the case in terms both mild and modest. From time to time one is told of the difficulties which confront Catholic sailors' organizations in various parts of the world, difficulties which range from lack of interest on the part of those who would be expected to give aid, to lack of financial support. Difficulties of similar character and others of a purely local nature have in the past threatened to retard and even terminate the progress of the Catholic Sailors' Club of Montreal; but for every difficulty a new strength arose, until to-day the institution is on solid foundation and so firmly established in structure and accomplishments that it presents a splendid example of encouragement to newer and struggling establishments.

Forty years form a brief period in the history of a world, but it can be a long time in the story of a man or institution. When the foundations of the Montreal Club were laid, steam had not yet driven the last of the square riggers out of the St. Lawrence, and the crimp was not unknown in the ports of Quebec and Montreal. Forty years ago there was indeed need for an Apostolate along those two Canadian waterfronts. In Montreal earnest men were striving to further widen the span from sail to steam by agitating for a deepened channel in the river between Quebec and Montreal and planning to modernize the port facilities of the Metropolis. It must be understood that Montreal stands nearly a thousand miles from the sea and is ninety miles above tidal influence. A sharp drop in the St. Lawrence on its way from the Great Lakes to the sea forms Lachine Rapids and thus blocks further progress by large tonnage, a canal allowing movement to vessels of not more than fourteen foot draught and an overall of 250 feet. Montreal being on freshwater in a climate with a severe winter is frozen up during the period from December

to the end of March. It might be thought that it would be difficult to develop a port under such conditions and it was. But the enterprise of the people was such that a deep channel was dredged and a modern port built. Steel and concrete replaced the inadequate wharves of wood piles and wood cribs, the temporary sheds and the filthy mud which was a special characteristic of Montreal even less than forty years ago. In those old days the neighborhood of the waterfront was not more pleasant, being unsafe and unsavory by night. As the new port works developed, the famous—or infamous—concert halls (the term is flattering) disappeared, and now it can be said of Montreal's waterfront that it is clean in the best sense.

The modern harbor has been developed along one shore, although the Montreal Harbour Commission, like the Port of London Authority, has control over both shores of the St. Lawrence for a considerable distance below the city proper. The west end of the harbor affords accommodation to the passenger liners, below that the regular cargo vessels are berthed, while further east there is a space for tramp tonnage engaged in carrying coal inward and grain outward, then a shipyard and drydock, with more space for grain, coal and oil tonnage, in all a distance of about ten miles of good structures, well paved ways, and efficient handling devices. The headquarters of the Catholic Sailors' Club is located at the west end of the harbor, convenient for the large number men who come ashore from the liners and freighters. With the growth of the grain trade and the building of storage elevators in the eastern section of the harbor, vessels chartered for that trade are frequently berthed in the newer section and it was resolved that the men of these ships must be provided for also. With that end in view a house was obtained and these premises were opened as the Hochelaga Branch.

It is of these two centres the report deals, and the record prepared by Professor W. H. Atherton, K.C.S.G., manager of the institution, is a readable human document. One of the striking statements of the report is that while less men entered the port in the year under review, more men used the facilities of the club than in any previous season, and this comment is made: "...we believe that the added attractions and the intense preoccupation of the directors and management to give help to the men has also been an alluring cause of the response of the men in their attendance at the concerts, recreation rooms, football and sports fixtures and chapel services."

Another matter of unusual interest is that while in normal times desertions reach a high figure—1,165 in 1924—last year there were only 62 defaulters. In explanation of this state of affairs a local shipping authority is quoted as saying: "This port is in an enviable position

as compared with many others throughout the world, as two institutions of high repute provide for the comfort of those who go down to the sea in ships. The Montreal Sailors' Institute and the Catholics Sailors' Club always have a warm welcome for visitors from over the ocean and the sympathetic attention by those in charge has influenced many men from the paths that in some ports lead to bars and heavy drinking."

The Montreal Sailors' Institute, it may be explained, is the non-Catholic organization of the port. It is conducted on admirable lines and one of the splendid features of social welfare work in Montreal has been the continuous and sympathetic co-operation between these two organizations.

Since the beginning of the Club the hierarchy has strongly supported it, and as evidence of this support Bishop Deschamps was a visitor to the club at the opening of the season, while in the Autumn His Excellency again visited it to offer up Mass for the sailors and their friends. It is noted in the report that attendance at Sunday Mass in the club chapel was excellent and it is stated that on many weekday mornings seamen came from their ships at six o'clock and went to Holy Communion—a tribute to the devotion of their Chaplain. For many years the members of the Jesuit Order have maintained a practical interest in the spiritual side of the club, and the present chaplain, Father R. E. Kennedy, S.J., has been particularly zealous in the performance of his important duties. Those whose memories go back a space will recall that in earlier years a most staunch supporter of the club was the late Father Devine, S.J., a devoted missionary priest.

On the side of welfare work it is noted that it was necessary to provide such practical services as the payment of court fines and the provision of bail, while in the matter of general relief there were such items as transport, clothing, postage stamps, medicine, hospital comforts, as well as the providing of meals, beds and other assistance. Under these headings assistance was granted in 9,238 cases, and all of this service was gratis. There is another most important service which the club may render. It possesses a Sailor Memorial Plot in the Catholic Cemetery of Côte des Neiges (Hill of Snows) and from time to time the stranger within the Gates has found therein a dignified and peaceful resting place after having received the Holy Consolations of Mother Church.

In providing entertainment, recreation and outings the Catholic Sailors' Club of Montreal has established an enviable record. There are weekly concerts in the clubrooms and at all times facilities for amusement, such as billiards and table tennis, are available. For the more

energetic there is a football league, and league and friendly Soccer games last season reached the amazing total of 301 fixtures. There is a Mercantile Marine League, and this has been encouraged by local athletic organizations; and on occasion the fine campus of Loyola College—a Jesuit institution—has been at the disposal of the sailor athletes. A special additional feature to these activities has been the organization of pilgrimages to places of pious interest and of visits to historical structures and localities, matters in which the zeal and enthusiasm of Dr. Atherton find great play.

This review has touched on some of the high lights in a most readable report; the record can be recommended to those in any and every part of the world who support the work of the Apostolatus Maris. It will surely furnish inspiration to greater efforts on the part of devoted men and women who have at heart the welfare of Catholic seafarers.

C. J. HANRATTY

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Throwing the Small Fry to the Lions

No student of economic history would gain-say the fear was unfounded that the National Industrial Recovery Act may develop in a manner detrimental to the interests of the middle class. Financially powerful interests are always better able to take advantage of new developments and bend to the advantage of wealth social and economic legislation, than are the financially weaker members of any society. Drew Pearson and Robert S. Allen state a mere truism in the Daily Washington Merry-Go-Round of October 27, saying:

"Under the NRA, industry can ignore the old Anti-Trust laws, can combine to fix prices, etc. Organization of most industry is easy. It is relatively concentrated in the hands of a few people."

Exactly, and these few people are advised by eminent legal and technological talent, planning for decades in advance, with ruthless indifference for all interests except their own. Unfortunately the National Recovery Administrator, Hugh S. Johnson, seems willing to concede that merchants, storekeepers, factory-owners of a minor order must be offered up on the altar of organized capital. Addressing a special session of the American Federation of Labor in the auditorium of the Department of Commerce Building at Washington on October 10, Gen. Johnson declared:

"In this new era of mass production and chain distribution there is little room in commerce or industry for the adventurer [read the man of small capital. Ed. S. J.] on a shoestring. All the old common callings have merged into mass enterprise. The anvil and the bellows of the village blacksmith [but weren't there always good-sized forges driven by water power or

steam? Ed. S. J.] have given place to the enormous productivity of batteries or drop-forges and rows of open hearths. The cobbler's last is out of business before serried ranks of automatics and even the independent corner grocery or drug store finds life impossible [?!] in the face of its highly organized rivals of the chain type. Nobody decreed or legislated absolute individualism into this dilemma. The astonishing progress of science and finance simply left it behind and there is no use in fighting against the products of the suns. 'It is hard for thee to kick against the pricks.'¹⁾

A piece of capitalistic sophistry astonishing for the fact that to the progress of science Gen. Johnson attributes results of the capitalistic mind bent on exploitation, and that he dares speak of "progress of finance" at a time when even the indifferent are beginning to realize the extent of the crime modern finance has committed against the peoples of the world. In fact, the National Recovery Administrator simply reiterates the very doctrine which so many felt assured the NIRA would definitely relegate into the discard of outworn shibboleths.

These things are, he proclaims, because of an inexorable law which society and the state are unable to curb. And this is certainly no improvement over the doctrines announced by Manchester a hundred years ago.

F. P. K.

Because Capital Profits by Luxury and Change

Finance capital demands a profit from each and every step it engages in, and its pound of flesh irrespective of every other consideration. And while the Taylor system has taught industrial executives to insist on the elimination of every movement of the worker's arm or hand not absolutely necessary to the accomplishment of his task, the shrewd capitalistic mind has multiplied the opportunities granting finance capital a chance to enrich itself at the expense of consumers, which means the masses.

Much of our waste is profitable to capital and is not therefore assailed. The people are rather tempted and taught to consider non-essentials benefits, though they keep them poor. Change in style or construction of every possible commodity and article of luxury is accelerated because acceleration of obsolescence benefits finance capital. The value of the new is exaggerated, not because capital is concerned with increasing the welfare and happiness of the masses, but solely because obsolescence and new wants promise profits. Because change of models and styles, improvements and innovations are developed at the expense of the con-

sumer, capital can afford to make improvements with astonishing rapidity. The electrical refrigerator is a case in point.

But while capital was eagerly investing money in manufacturing plants and providing for the funds necessary for the promotion of the sale of these freezing apparatuses to householders, the most wickedly obsolete tenements and shacks were permitted to remain undisturbed. And while the Federal Government threatens to prosecute those it calls "gold-hoarders", public authority in a city such as St. Louis can do little more than attach to a thoroughly delapidated human habitation threatening to collapse, a sign with the inscription: "Unsafe"!

Obsolescence in human habitations does not annoy finance capital at all, nor the unthinking mass, for that matter. A hat or garment out of style, an unfashionable piece of furniture or jewelry, a fur not of the latest cut or pattern, thousands of men and women are concerned with. They occupy themselves with keeping styles in flux and impressing on consumers the necessity of buying the newest and latest and being spared the embarrassment of possessing anything obsolete. Finance capital for reasons of its own promotes, aids and abets this tendency of both industry and the consumer; but it can not "find the money" to clear the slum areas of our cities! For the obvious reason that it wouldn't pay. The poor simply cannot afford to live in decent quarters, but millions of people can be tempted to spend money on luxuries, not a few of them cheap, nasty, mean. We have, in fact, observed bottles of soft-drinks labeled: "Artificial flavor; artificial coloring," and wondered whether the water which should constitute the basis of this delectable beverage was natural or also synthetic, extracted from coal-tar!

Both under the influence of man's natural tendency to indulge in luxury and the temptations capital provides so assiduously, the American people have developed an almost insatiable desire to luxuriate, irrespective of conditions of life or their future. Conditions such as these impose upon statesmen, as well as on all educators, the sacred obligation of leading the people back to a saner view of life and its purposes. "It is of the very nature of material things," our Holy Father declares, "that when sought unrestrainedly they bring with them every sort of evil, moral abasement and dissensions first of all. For as in themselves they are mean and common, they cannot satisfy the noble aspirations of the human heart, which was created by God and for God, and cannot rest until it finds the true rest in God Himself."¹⁾

F. P. K.

¹⁾ Quoted from Release No. 1137, issued by the National Recovery Administration, p. 2.

¹⁾ Ubi arcano Dei. London, 1923, p. 12.

Warder's Review

Recognition of Soviet Russia

Recognition of Soviet Russia has found a "good press." This is not at all to be wondered at, although the motives of the *New York Nation* and the *New York Herald Tribune*, for instance, for the acclaim of the reproachment between the "two great republics", of which President Kalinin speaks, are not identical. In the majority of cases it is just a reiteration of the policy business first and without regard for ethical considerations. The *Nation* admits the Bolshevik to have come out "from behind those whiskers" and to appear quite human holding in his hands "large contracts for the purchase of American goods." In the face of such temptations, what else could the comments about the wicked Bolshevik do but melt?

According to this weekly the *New York Herald Tribune*, for instance, has risen to the occasion by pointing out "manfully that Russia's private morals need not engage us; all we need is assurance that the Third International will not camp on our front step."¹) Of course, the *New York* weekly is delighted. Now one of its very own contributors, regarding whose shade of thought no one need be in doubt, Louis Fisher, quite recently declared, discussing Soviet Russia's economic relations with Germany:

"Soviet orders help capitalists to solve their problems. But those orders are given so that Russia may solve her problems. The Kremlin's first concern is the strength and the progress of the revolution. This task may demand compromises. But to conclude that the Bolsheviks have become counter-revolutionaries, is the height of folly. The biggest contribution the Russian communists can make to the cause of world revolution is a success of Soviet economy."²)

And capitalists and their press, whose criminal folly has contributed so largely to the present economic and financial catastrophe, as blind as ever, are now willing to further the ends of communism for the sake of immediate gain. This is carrying opportunism to the extreme of madness.

None So Blind . . .

History conveys to its adepts the saddening knowledge of the oft repeated experience of mankind that neither the ruling classes nor the masses will be warned against tendencies and policies pleasing to their selfishness. Just as a Louis XIV. would not heed the admonitions attributed to Fenelon, so the mass too turns its back on the opinions and counsels of wise opponents of prevalent popular fallacies.

Ninety years ago Orestes A. Brownson,

whose light is still hid under a bushel, published an article on Brook Farm. Or rather a letter "from a highly esteemed friend and literary lady," prefaced by an introduction of a revealing nature. Brownson was even at that time, and while he was not yet back in his Father's house, a professed opponent of modern individualism and, on the other hand, a protagonist of the solidarity of the human race to which our nation is now opposing "self-sufficiency." Insisting the welfare of the individual depended to a large degree on the wholesome condition of society, of its laws and institutions, Brownson declared:

"A single bad law, touching social and political economies, enforced by the supreme authority of the State, makes the great mass of the people poor and wretched for hundreds of generations."

What else is the present depression if not the result of false doctrines incorporated in policies and laws of a social and economic nature? Of the very things Brownson had in mind when, continuing his argument, he wrote:

"Who can estimate the amount of public and private wrong, individual vice, crime, poverty, and suffering occasioned by the combined influence of our banking and so-called protective systems? Ages will not undo the mischief they have done. Their deteriorating effect will be felt on this country, and, therefore, on the whole human race, in a degree, as long as we are a people."

And this was written in 1842 by one of the greatest minds America has thus far produced. Nevertheless, not alone the laboring classes, but also even the estate whose members,—we have in mind the farmers—were bound to be the victims of the "so-called banking and protective systems", have supported them even to this day!

An Avalanche

Perhaps the saddest pages of history are those recording the attitude and actions of sincere, well intended men, who had truly at heart the welfare of the nation and Church, and whom subsequent events proved to have but helped set the pace for those who turned reform into confusion.

Some forty years ago a Dr. Dorn, a German, residing in London (from where he came to Chicago) had written a treatise on the social question which he submitted to the old and wise Field Marshal Moltke. The author had especially stressed the thought that the "numerous class of propertyless educated people" should be permitted to cooperate with the Socialists. They would by doing so, he contended, bring about a reformation without bloodshed and thus prevent the threatening revolution accompanied by evil results. Moltke's answer, published after his death in an obscure German weekly of our country, expresses a doubt, history underscores with a red pencil.

Having stated that the "eruption of a tremendous movement is imminent, perhaps even

¹) Loc. cit. Nov. 1, p. 495.

²) In an article on "Fear and Foreign Policy." *The New Statesman*, London, Oct. 7, p. 407.

almost upon us," he goes on to warn the Doctor:

"You believe it possible for a thoughtful, well-meaning educated man to direct the movement of the dissatisfied masses, bent on revolution and plunder, towards a rational goal? I fear he would be its first victim. It is exactly against the educated middle class, the bourgeoisie, the hatred of the proletariat is directed. Remember the Parisian Commune of 1870-71. It destroyed the monuments of French glory; murdered the priests and ransacked the shops, but it did not molest the House of Rothschild.¹⁾ The Revolution has at all times devoured first those who attempted to direct it. The temperate parties were always swept away by the extreme ones. Almost none of the men who played important roles in the Great French Revolution escaped the knife of the guillotine."²⁾

The chapter of the last volume of Pastor's "History of the Popes Since the Middle Ages" (Vol. XVI, Part 3, Freib. 1933), relating the story of the legislation affecting the Church, the hierarchy of France, the clergy and the religious orders, adopted by the National Assembly in 1789-90, furnishes terrible proof of the correctness of the great strategist's opinion. Only ultimately, when matters had culminated in the dreadful events of September, 1792, the massacre at the Abbey of a large number of priests and the expulsion of the majority of the clergy from the country, did those who had been blind to the dangers they were courting realize the power for evil to be definitely in the hands of radicals of the extremist kind. Similarly the revolution inaugurated by Liberals and Mensheviks at St. Petersburg ended at Moscow with the Bolsheviks in the saddle!

"Servants of the State!"

The tendency of the modern State to claim the child as its own has frequently been referred to in these columns. To monopolize education is, therefore, the prerogative of the State. That the child educated at the expense of the State becomes its servant may follow from such premises. It is not astonishing Professor F. A. Middlebush, while acting president of the University of Missouri, should have addressed to students the following opinion:

"Whether or not you recognize it, a public trust has been imposed on you in that you are the beneficiaries of the State's efforts in support of public higher education. *You thus become servants of the State in a very high and real sense.*³⁾

One is reminded of what Aristotle says in his *Politics* (VII) :

"The citizen should be molded to suit the form of government under which he lives...."

Consequently it is not the Government that

¹⁾ The ability of the modernistic Jew to come to terms with the Revolution is one of the reasons why he is so generally suspected in Europe.

²⁾ The letter was published some thirty years ago in the *Lasalle Co. Herald*, of La Salle, Ill., edited by Mr. Zwanzig, a clever journalist.

³⁾ Univ. of Mo. News Service, Columbia, Mo., Sept. 30, 1932, sheet 3.

serves the people, but the people that serve the Government. This the Greek philosopher asserts quite clearly in the VIII book of the same treatise:

"Neither must we suppose that any one of the citizens belongs to himself, for they all belong to the State, and are each of them a part of the State, and the care of each part is inseparable from the care of the whole."

All this is opposed to the Christian conception of the right and attitude of the State towards the citizens. Because these principles are again being asserted is vigilance on the part of those who would protect the rights of the individual and the family against aggression by the State so necessary.

Contemporary Opinion

No international monetary standard that can be devised will enable the countries to live beyond their means without paying for it, any more than it is possible for a family in the United States to live beyond its means without getting into trouble. Men cannot create any form of international relationship between countries, individually or in groups, that will make it possible for them to carry on unwise financial transactions between each other without penalty.

FRED I. KENT
in *The Forum and Century*¹⁾

Speculation is probably the greatest curse of modern capitalism. It keeps thousands of parasites battenning on workers of all classes. Four-fifths of the transactions in stock exchanges are immoral. It is not ethically wrong for a person to spend his own money buying actual goods, or buying potential goods in advance in order to keep up a regular supply. But it is morally wrong for people who cannot pay, and who do not intend to pay, to purchase options on goods which do not exist, merely to sell these options to other persons in similar circumstances who gamble on rises and falls in the market. It is highly probable that the present world-wide depression can be attributed to this evil more than to any other.

Catholic Press
Sydney

The forces of disintegration are never asleep. They are more alive now than ever before in this history of the world. Modern political philosophy, the French Revolution and material prosperity have given the individual a good conceit of himself. Selfishness is the note of modern civilized life. It permeates all classes of society. It attacks the poor as well as the rich. The socialists' challenge is only a demand that the good things enjoyed by the rich

¹⁾ An International Currency Unit. October, 1933.

should be possessed by the poor. The material prosperity of the individual and not the welfare of society is the leading idea of most modern political and economic movements. Self dominates society instead of being subordinate to it. This glorification of the individual will lead to a civilized form of anarchy if it is not limited and controlled. And the only force that can, according to the teaching of history and individual experience, put the individual in his place is religion.

M. RUTHNASWAMY, M.A. (Cantab.)
The Making of the State¹⁾

The advocates of advertising claim that it brings bigger business. Now it is true to say that a demand for certain commodities can be stimulated by advertising; but the money thus expended may reduce the balance available for other goods. Advertisements of new inventions, novelties, and luxuries may produce business. Whether they have the effect of increasing the total business in all goods is open to question. It would be true to say that the real effect of advertising, so far as foods and clothes are concerned, is to simply transfer sales of one at the expense of the other. Whether the total sales of tea in the country have been increased by advertising or other causes it is difficult to say—but what frequently happens is that the consumer transfers his trade to another brand. The cigarette trade is the subject of intensive advertising and coupon schemes. The ultimate result appears to be that one manufacturer simply scores over another for the time being, until his rival invents another stunt to combat the attack. These free motors, wireless sets, and furniture are not provided by Providence free of charge. The trade must bear it; and the consumer bears the trade.

J. A. THOMAS
in *The Producer*²⁾

Dr. John Bailey, Medical Superintendent of Gogarburn Institution, which is the chief Edinburgh Institution for mental defectives, has lately been discussing deficiency in its relation to heredity, and his opinion, given in the *Lancet* of March 25, 1933, should cool the ardor of our sterilizing enthusiasts. It has been calculated, he says, that if every mental defective in every generation were sterilized, it would take 2,000 years to stamp out the proportion of mental defect that was due to inherited taint!

But inheritance, he points out, was not the only factor concerned, disease and injury to the developing brain in infancy and early childhood were responsible at least as often, and produced the more severe grade of mental deficiency, such as idiocy and imbecility, with epilepsy and paralysis as frequent concom-

itants. The defect that sprang from inherited causes was usually of the less severe type: the feeble-minded grade, who in many instances, escaped observation or received no supervision after they left the special school. Sterilization in these cases would, in his opinion, lead to an increase in sexual promiscuity and a rapid spread of venereal infection.

Greater care of the expectant mother, especially in the direction of ensuring that she had a well-balanced diet, rich in vitamins; greater attention to child life and health, especially in the earliest years; more intensive research into the cause and spread of disease affecting the nervous system—these were the methods, Dr. Bailey said, which would slowly but surely, eliminate mental deficiency. They were the same as the measures that would build up a strong and virile race.

*Catholic Medical Guardian*¹⁾

The formation [in September] of the Corporation of Peasants marks the first effective step towards the "Corporative State" in Germany. Since the Act is accompanied by an official announcement that it has been necessitated by the unique conditions prevailing in German agriculture and that there is no intention of applying similar principles to the rest of the German economic system, it would appear that instead of the one structure which was to house the whole German economic life a single hut will have to suffice for the time being.... In contrast to the other branches of economic life, whose complicated and independent nature has so far saved them from the strict application of party doctrines, individual enterprise in the Corporation of Peasants will have to work entirely for the benefit of the community. Infractions of the rules by which the Ministry of Agriculture will conduct the Corporation will be punishable by imprisonment or fines up to Rm. 100,000 and in extreme cases by expulsion from the homestead or business. The Act entitles the Ministry of Agriculture to fix prices and profits throughout the Corporation from the first producer to the last consumer....

Government subsidies, minimum prices and other forms of agricultural protection have in the past constantly increased the acreage of the protected and subsidized crops in a time of shrinking demand.... Unwilling either to pay further subsidies or to allow the price of wheat to fall, the National-Socialist Government has assumed control of the whole agricultural community. Guided by the slogan "Public Weal before Private Profit" the individual member of the community will have to accept a "fair price" fixed by the Ministry of Agriculture.

*The Economist*²⁾

¹⁾ London, 1932, p. 115.

²⁾ Manchester, Aug., p. 229.

¹⁾ Mental Defectives and Sterilization. London, Vol. XI. No. 3, p. 111-112.

²⁾ London, Sept. 23, p. 579.

CATHOLIC ACTION

There are in Goa, Portug. East India, four Catholic dailies, besides two non-Catholic ones. One of the former is the popular *Heraldo*, which was founded 25 years ago under the editorship of Dr. A. M. da Cunha.

On the occasion of its silver jubilee, the Editor has received the appropriate honor of the Papal Cross Pro Ecclesia et Pontifice.

Initial steps have been taken for the launching of a Catholic Evidence Guild in Tokyo. Courses in Theology, Philosophy and Scripture for Catholic university students have been inaugurated by the Catholic Youth Society.

The aim is to train a corps of young men to combat the materialistic theories of Kant and Hegel, to answer anti-religious attacks and to propagate the faith.

The acute economic crisis in the Breton fishing industry has been tackled by the recently established Maritime Social Secretariat, a development of the Apostleship of the Sea, which has organized a Congress to study it.

There are now 35 associations in the Federation of French Catholic seamen, and the Société des Oeuvres de Mer, another Catholic organization, has opened a fine new Maison du Marin at Le Havre.

The Salesian Missionaries in Japan propose the foundation of a depot in Europe which would place at the disposal of missionaries throughout Asia and Africa films of religious and educational character useful for the hundreds of halls established by missionaries in recent years.

The Salesians already possess in Japan a film centre with 200 Pathe-Baby rolls which provides a weekly service to its active propaganda centres, but the supply cannot cope with the demand.

As a sequel to a conference held in the Manchester Town Hall in June last under the chairmanship of the Most Rev. Dr. Downey, Archbishop of Liverpool, who pointed out that the cultivation of the land to its full capacity was the only remedy to touch the root of the unemployment problem, a further business meeting was held in the Town Hall recently.

It was decided to form a Land Settlement and Training Association for the purpose of providing farm centres where unemployed people from the cities may be trained.

As reported in the *Catholic Times*, of London, Father Hays, a member of the Beeston Town Council, at the monthly meeting of that body, made a striking protest against the Council's decision to defer action on the question of slum-clearance and demanded, in the public interest, that the names of the owners of slum property be made known at the next meeting.

He strongly deprecated the system of patching up the back-to-back type of decaying and insanitary dwellings in yards and back streets where the poorer people were deprived of air and light and sunshine. Slum

property was a profitable investment, and he felt that a strong combination of interests was at work to impede and thwart housing reform. It was his duty as a minister of religion to refuse to support any action that would perpetuate the monstrous evil of the slums and to declare war on the sordid and overcrowding conditions that made home life and the practice of virtue impossible.

After a lively discussion, the Council agreed to the request of Father Hays that the names of the owners be embodied in the future reports of the Government Inspector.

The Congress of the Christian Employers of Belgium, conducted at Kortrijk on Sept. 16. and 17., adopted the following resolutions:

(1) The study of trade organization should be taken up by all the bodies who want to restore order, peace and welfare.

(2) The leaders of the employer syndicates should come into touch with the other organizations—as the farmers, workmen and middle-class men—to secure the attainment of the people's common good.

(3) Public administration should in the meanwhile take measures against irregular competition and curb class war.

(4) Strikes and lock-outs should be equally forbidden in times of conflict.

(5) New organizations, in which employers and employed could look after the interest of the trade, should be created.

(6) All political influence should be kept aloof from the existing organizations.—

The syndicate of employers started in Holland. Six years ago the movement was taken over by the cigar manufacturers of Turnhout, Belgium; they were followed by industrialists of Antwerp, mostly young men, and the movement is now spreading all over Belgium. West Flanders bears the palm for the number of syndicates and the number of members.

RACIAL PSYCHOLOGY

An interesting contribution to racial psychology, so little understood and all too long neglected, is attributed to Paul Robeson, an American Negro, by the Colored News Service. He is reported to have declared during his recent sojourn in London, he would never again sing in Italian, French or German. He was looking, he said, for a "great Russian opera or play, or some great Hebrew or Chinese work," which he would be able to render with the necessary intuition. Robeson's reasons for his attitude are stated in the following declaration:

"I do not understand the psychology or philosophy of the Frenchman, German or Italian. Their history has nothing in common with the history of my slave-ancestors. So I will not sing their music, nor the songs of their ancestors. The trouble with the American Negro is that he has an inferiority complex. He fails to realize that he comes of a great ancestry linked with the great races of the Orient. What he should do is try for 'black greatness' and not an imitation of 'white greatness.' I am more than ever convinced that the African civilization dates back to the times when Oriental culture, including that from China, began to influence the Western world. I believe where the Afro-American made his mistake was when he began trying to mimic the West instead of developing the really great tendencies he inherited from the East. I believe the Negro can achieve his former greatness only if he learns to follow his natural tendencies and ceases trying to master the greatness of the West. My own instincts are Asiatic."

MISCEGENATION

Since the days of the Abolitionists and the close of the Civil War, a gradual change of attitude towards the Negro has taken place in the North. A recent occurrence in Pennsylvania indicates this trend of opinion. Register Charles A. MacIntyre was directed to issue a marriage license to William C. Frederick, white, and Carrie Elizabeth Brown, Negro, of Johnstown, Pennsylvania. The court in directing that the Register issue license, gave him the following conciliatory opinion:

"If we were to decide this case in what we believe to be the best interests of civilized society, this license would be refused." However, "until an act of assembly is passed in this state prohibiting inter-marriage of races, regardless of a judge's personal opinion, it is the duty to grant licenses to applicants though they are of different races."

IMPERIALISM

Equality, one of the chief doctrines of modern Democracy, is certainly not conceded to native races by their European overlords. A *Fides Report* states, for instance, that since race consciousness had been awakened among the Natives of So. Africa, their press frequently called attention to the glaring contrast observable in the treatment accorded Europeans on the one hand and their own people on the other. They cite instances such as these:

In Johannesburg a white man committed an offence against a municipal sanitary ordinance by dropping a banana skin in the street and was fined 5 shillings. A Native laborer dropped an orange peel and was fined 10 shillings by the same magistrate in the same court. One could understand this judgment if Natives earned twice as much as Europeans, but as a rule Native wages are anything between 1% and 25% of European wages.

The Native press of one of the South African Protectorates, or Native Territories, recently published the following figures. The Government spends 25 shillings per head for the education of Native children, as against 22 pounds, 3 shillings and 4 pence per head for European children. The salaries of Government officials vary between 400-800 pounds, the Native civil servants earn from 36 to 150 pounds, in a very few cases 200 pounds.

COMMUNIST PROPAGANDA

Native races the world over are no longer the pliant and patient subjects of the European overlords they were before the World War. They are, at least, beginning to wonder whether European Imperialism hasn't feet of clay. Moscow knows this and tries to utilize this condition in the interest of Communism. Consequently the Communist press is able to boast of the warm welcome recently granted representatives of the Communist Party by students of the South African Native University College at Fort Hare in the Cape Province.

The accounts emphasize the spirit of independence and keen interest the students manifested both at lectures on Communism and during the subsequent discussions. The Moscow delegates presented their opinion on the present world situation and the part Communism played on the one hand and organized religion on

the other. Particular reference was had to the rule of organized Christianity in South Africa; preaching the Gospel of patient endurance of misery, religion helps the imperialist rulers to maintain slavery, the lecturers declared. Not a word was said regarding the numerous constructive efforts undertaken in South Africa for the benefit of the Natives, both White and Black, singly and in cooperation.

Alarmed by the enthusiasm displayed by some of the students, college authorities felt compelled to prohibit attendance at these meetings. However, the Mariannhill Fathers are convinced of the sincerity of responsible Bantu leaders who are firmly determined to keep Communism out of the country. Because of their opposition, Communists turn attention on school boys.

CODE COSTS

A cold million dollars a year is what the Southern Pine Association, one of the 16 divisions and 21 subdivisions of the lumber industry expects to spend in the administration and enforcement of the lumber code within its particular field—a territory of only 16 states. Those familiar with the problem in the Southern states and also with the code say that amount is none too large. Lumbermen in other divisions of the industry wonder how much they are going to be taxed.

In the Southern Pine Association's activities a budget of \$1,000,000 would mean an assessment of 25c for each 1,000 board feet of lumber cut, on the basis of 1931 production. As production declined, that ratio would have to be changed. If other branches of the lumber industry attempted similarly comprehensive administration and enforcement of the code provisions the pro-rata charge per 1,000 board feet would be probably considerably higher as, with the exception of Douglas fir and ponderosa pine, their production is drastically below that of southern pine. Even when averaged on the basis of 25c per 1,000 b. f. and 1931 production, it would cost the lumber industry as a whole well over \$4,000,000 to administer its code. Increases in output, due to improved conditions, probably would demand an increase in the rate because a large number of small operators must be expected to start up as soon as prices get better and demand grows, thereby increasing the problem of code enforcement and its cost. The burden must, of course, in the end fall on the consumer.

EMPLOYEES' REPRESENTATION UNDER
THE N. I. R. A.

The issue of the *Bethlehem Review*, a Bulletin of news for the employees of the subsidiary companies of the Bethlehem Steel Corporation, dated September 25, reminds readers that it marks the fifteenth anniversary of the Employees' Representation Plan, "among the first of its kind to be introduced in American industry." "It was a pioneer step in labor relations," the *Review* declares. "Now, fifteen years later, the National Industrial Recovery Act recognizes the value of such a plan under its provision for collective bargaining. This means of collective bargaining has stood the test of time. It has served both employees and management in prosperous days and in hard times, and meets the requirements of the new law."

The statement, signed by the President, E. G. Grace, further contends: "No outside agency could possibly

take the place of our Employees' Representation Plan, without destroying that all-essential direct contact and relationship so necessary to insure to employees the best possible working and living conditions, and to management the cooperation of an intelligently informed body of employees. Under the Plan the employees have been kept constantly advised, through their elected representatives, of the conditions of our business; and the part they have played in counselling and originating constructive labor policies is an attainment of which every employee can well be proud."

Mr. Grace continues: "In view of misleading statements on the much discussed subject of the open and closed shop, of union and non-union labor, and in fairness to our employees, I feel it my duty to say plainly that no Bethlehem employee is required to belong to a labor union to get the full advantages of collective bargaining under the National Industrial Recovery Act. The Act provides for collective bargaining quite independent of an employee's affiliation or non-affiliation with any organization, union or otherwise. All of these benefits of collective bargaining are afforded under our Employees' Representation Plan without cost to the employee."

RELIEF

Writing in the *American Federationist* Mr. Green, President, A. F. L., opposes the impression that now people are going back to work, relief needs will decline and soon be ended. "Trade unions have," he declares, "an essential mission to perform in correcting this impression, else it will be more and more difficult to raise the necessary public funds. Already 70 percent of all public funds which state and local agencies are giving out is now being furnished by the Federal Government. Private relief now supplies only 5 per cent of the need. No public money can be raised without strong public support. To see that the unemployed have relief and that relief standards are raised is the very least we can do for the unemployed this winter."

Nearly one-quarter of our population, Mr. Green believes, will be dependent on those without work this winter; some 20,000,000 will probably rely on relief for their living. Of those dependent on relief, 44 percent are children under 16, according to reports from Philadelphia and New York State.

POPULATION

The Bureau of Agricultural Economics, on the basis of census data, has prepared a graph showing that the cities of Portland, Oreg., San Francisco, Los Angeles, Kansas City, St. Louis, Nashville, and Atlanta, which have a smaller foreign born population than other large cities, have only 225 children to each 1,000 women 15 to 45 years of age. This represents a 40 percent deficiency in the number of children necessary to maintain a stationary population.

In 1930 all cities in the United States of more than 100,000 had a deficit of over 20 percent in the number of children necessary to maintain the population. Smaller cities had a deficit of 8 per cent.

The urban deficit was balanced by the surplus of nearly 30 percent of children in the rural nonfarm population and 50 percent in the farm group.

About 370 children under five years of age for each 1,000 women 15 to 45 years of age are necessary to

maintain a stationary population, according to the Bureau.

ECONOMIC ISOLATION

That the United States has been becoming more isolated and thus coming nearer to living within itself is shown in comparative import and export figures for recent years.

The yearly average of American exports reached \$6,600,000,000 in 1915-1920, while imports aggregated \$3,600,000,000. Exports hovered around the \$5,000,000,000 figure up to 1929, while imports in that year reached \$4,250,000,000 total. Both totals have steadily declined since 1929. Exports for 1930 totaled \$4,024,000,000 and imports reached \$2,929,000,000. In 1931 the figures were \$2,582,000,000 for exports and \$1,987,000,000 for imports. Last year's exports fell to \$1,735,000,000 and imports to \$1,229,000,000.

For the eight months of 1933 which ended Sept. 1 exports had fallen to \$944,527,000, as against \$1,055,441,000 for a similar eight months of 1932. In the same period of this year imports totaled \$890,000,000, as against \$917,809,000 for a similar eight months in 1932.

FARMERS' BUSINESS ORGANIZATIONS

It is under this title the Canadian Government Information Bureau at Ottawa reports: A tabulated summary based on returns for the year 1932 shows there are 788 companies with 2,390 branches representing 3,178 places of business owned and controlled by farmers in Canada.

The reported membership is 357,037 members who have a capital investment of \$38,219,345 in the business of marketing their own products. Total assets amount to \$70,034,461. Sales through these farmer-owned business organizations amounted to \$133,653,531 in 1931, the last year for which complete figures are available. Purchase of supplies during the same period totalled \$12,091,250, which means a total volume of business of \$145,744,781.

SLUM CLEARANCE

Plans for the formation of a Government housing corporation to construct low-rent slum clearance apartments at Federal expense, Administrator Ickes announced Oct. 10, have been prepared and have "a fairly good chance of being put into operation."

Mr. Ickes said the tentative plan of the Federal housing project proposes that the Administration will go into any city where it is found that slum clearance houses can be built "without the request or aid of the city." The buildings constructed might either be rented or sold outright.

DECENTRALIZATION OF INDUSTRY

Lower wages in rural communities for workers in the canning and packing industries were suggested at a hearing Oct. 11 as a means of "whittling down" large cities and aiding in the decentralization of industry.

The suggestion was made by Ogden S. Sells, speaking on behalf of the Canning and Packing Machinery Institute at a joint hearing on a proposed code for the packaging machinery industry and on the labor provisions of a proposed code for the canning and packing industry.

On the Centenary of the German Catholic Colony at Shoal Creek, Ill.

I.

About the time Chicago, with a population of 350, was organized as a town—a fact commemorated by the Century of Progress Exposition—a small group of emigrants left their homes in Hanover, Germany, for the U. S., destined to become the first German Catholic settlers of Clinton County, in the southwestern part of Illinois. A modest though appropriate one-day centenary celebration was devoted to the commemoration of this event October 8 in Germantown in the county named, the point at which the first settlement, known as Shoal Creek, was established. A gathering of some 5000 attended a pontifical field mass in that quaint German Catholic community, celebrated by the Bishop of Belleville, the Most Rev. Henry Althoff, a native of Aviston in Clinton County; hearkened to a lecture, following the Mass, delivered by a son of Germantown itself, the Most Rev. Joseph H. Schlarman, Bishop of Peoria; attended lectures dealing with the history of the Catholic colony of Shoal Creek by the Associate Director of the Central Bureau, Mr. Aug. F. Brockland, and the historian of the Diocese of Belleville, Rev. Frederic Beuckmann, pastor of St. Mary's in Belleville; and viewed a pageant, arranged by a Poor Handmaid of Jesus Christ for the occasion, dramatizing the lives of Shoal Creek pioneers. The entire celebration, prepared by a Centennial Committee, was under the auspices of the Clinton County District League of the Cath. Union of Illinois.

Humble as was the event commemorated, it was nevertheless of decisive importance for the history of the county and in considerable measure for the advancement of the Church in Southwestern Illinois. The coming of Ferdinand Boehne and Friedrich Hemann to Shoal Creek and their successful efforts to establish a German Catholic colony there led to the peopling of the county with a number of German Catholic immigrants, the founding of a number of parishes, the making of this county into a stronghold of Catholicism.

The story of the colonization of Shoal Creek and, in part, of its expansion, has been preserved by Rev. Bartholomew Bartels, one time pastor of Germantown, who in 1866 compiled a series of notes based on personal recollections of settlers still living at the time. The Bartels notes were printed in the *Amerika* of St. Louis, under the title: "Notizen über die ersten Ansiedlungen der plattdeutschen Katholiken in Clinton County, Illinois" in 1881¹⁾, while another, partly supplementary, compilation: "Geschichtliches aus Clinton County, Illinois—Nach mündlichen Berichten alter

Ansiedler niedergeschrieben", prepared by Henry Gramann, for many years teacher at Aviston, at the suggestion of the Director of the Central Bureau, then editor of the St. Louis daily, was printed in the same journal in 1906.²⁾ The Bartels notes were, moreover, in view of the centenary, translated and annotated by Rev. Beuckmann and lately published in *Mid-America*.³⁾ The present sketch, avoiding much of the detail available, is based in part on these records, while additional information is drawn from other sources.

Clinton County, into which Boehne and Hemann came in 1834, had been organized ten years earlier. At that time it numbered some 184 white families, of whom 37 lived in the Shoal Creek Precinct, as the present "township" was then called. Carlyle, the county seat, was already on the map, but, like the rest of the county, was without a church or resident priest. Boehne was a native of Haste, near Osnabrück, in the then kingdom of Hanover, while Hemann hailed from Rulle, also in the neighborhood of Osnabrück. In 1833 the two sailed, with several other young men, from Bremen to Baltimore, and thence went to Bedford in Pennsylvania, in order to earn sufficient money for the westward journey. Meeting with a Mr. Thomas Johnson, of Liverpool, said to have been the son of a Liverpool merchant, who had lost a considerable fortune through the foundering of several ships, the two men accompanied Johnson to St. Louis, and thence also on hunting trips into Illinois.

While hunting in the neighborhood of Lebanon in St. Clair County the party roamed farther East, and finally, on Shoal Creek, came upon a group of five families, Americans, each squatting on a parcel of approximately ten acres. Boehne and Hemann having confided their intention of taking up farming, if at all possible, to Johnson, the latter suggested the two young Low Germans form a partnership and purchase the holdings of these squatters, who were willing to sell. Johnson, it appears, had \$2000, and later received a like amount from his father. He advanced the purchase money to his companions, who, having settled in their new home, promptly notified several friends who had come with them as far as St. Louis, and likewise relatives and friends in Germany, of their good fortune and their intention to establish a German Catholic colony at Shoal Creek. Gramann reports the letters sent out resulted in the arrival, in 1835, of Theodore Vornholt and Franz Haukap, from

²⁾ May 1 and 8, 1906.

³⁾ Vol. XVI. No. 1, July, 1933. Reprinted, in revised form, with an introduction, in "Program and Souvenir of the Centennial Celebration of the Catholic Settlement of Clinton County, Illinois . . ." Germantown, 1933.

Additional sources are souvenir books of St. Dominic's parish, Breese, 1908, St. Louis; St. Damian's parish, Damiansville, 1911; St. Mary's parish, Carlyle, 1928.

1) April 9 and 14, 1881.

St. Louis, two of the friends in question, who purchased 80 acres from squatters. In 1836 17 men arrived from Germany, eager to become members of the colony. Several members of this group brought their families with them. In 1837 21 additional immigrants are said to have arrived, although Gramann admits their number may have been greater. He also notes several Protestant Germans had come to the settlement and had resided there for a while, departing later, however, for Washington County, where coreligionists had made their home. Some of the land was purchased at the price set by Congress, \$1.25 an acre, while in one instance \$350 was paid for approximately 80 acres.

Obligated in the beginning to travel to St. Louis, at present a distance of 48 miles by a rather direct highway, to perform their Easter duties, the settlers succeeded in 1837 in assuring a visit by Rev. Charles Meyer, a late arrival from Switzerland, who had been granted faculties by Bishop Rosati, of St. Louis, extending to all the German Catholics of Illinois. He redeemed his promise the third Sunday after Easter in 1837, remaining three days, during which time he conducted a mission in the house of Boehne and Hemann, baptized two children, and married two couples. From that time onward monthly visits were paid the settlement by Fr. Meyer or his successors. In 1837 a plot of ground was purchased for church purposes, and a log cabin transformed into a church.

The salient facts concerning the colony, presented thus far in greatly condensed form from the Bartels and Gramann notes, may suffice as a sketch of the origin of the community and the beginnings of the parish of Shoal Creek, later known as Hanover, and still later as Germantown. A few more, drawn from Father John E. Rothensteiner's *History of the Archdiocese of St. Louis*,⁴⁾ shall serve to bridge the period terminating with the arrival of the first resident pastor.

Mention of the Shoal Creek Mission in 1838 was found by Father Rothensteiner in the Diary kept by Bishop Rosati, of St. Louis, preserved in the Archives of the Archdiocese. Under date of October 21, the Bishop relates, "a certain German man, who lives on Little Muddy Creek, in St. Clair County," had called upon him, requesting permission to build a church there. At that place (now St. Libory), the Bishop writes, there were then twenty German families, "and on the other side of the creek seven more, who also wish to build a church," continuing:

"Finally, at the little river called Shoal Creek there are about sixty families, amongst whom a church must be built in honor of St. Boniface. If it be God's will, Mr. Ostlangenberg will have charge of these parishes."⁵⁾

Father Caspar Heinrich Ostlangenberg, who, but for a strange mischance, to which reference shall be made, would have been the first resident pastor of St. Boniface at Shoal Creek, was born March 4, 1810, of wealthy parents on the Ostlangenberg estate near Langenberg, in the diocese of Paderborn. At the age of 23, in 1833, the year of the emigration of Boehne and Hemann, he left his native soil, entering the Vincentian Seminary at the Barrens, in Perry County, Mo., where he was ordained June 7, 1838.⁶⁾

A. F. B.

Chaplains of Atheism

What seems almost incredible, that regiments of the Federal army during the Civil War should have been accompanied by "atheistic chaplains," with the rank and pay of chaplains, is nevertheless true. Wilhelm Kaufmann, author of "Die Deutschen im amerikanischen Bürgerkrieg," records no less than three such birds.

Their presence in the army accords well with the tendencies prevalent among those Germans whom the revolutionary wave of 1848 swept on our shores. Kaufmann expressly declares Albert Kraus, to cite one particular instance, to have been "a fortyeighter and an atheist," while at the same time he calls him "Field-Preacher of the 12th Mo. Regiment," which consisted almost entirely of Germans. (Field-Preacher (Feldprediger) was formerly the designation used for chaplains of German troops.)

"His friends," writes the historian of the German soldiers in our Civil War, "organized a 'Free Congregation' in order that they could bestow on Kraus the title 'Reverend,'" that is hoodwink superior officers and the War Department. "Free Congregations" were quite prevalent among German agnostics and atheists in America at that time. "Services", frequently held in turner halls, consisted of lectures intended to propagate materialistic doctrines, and of course free thought. Perhaps organization of field-lodges in the Army by Masons suggested to these Germans the thought of a regimental "Free Congregation". Kaufmann, who was well acquainted with the German liberals of that time, refers to Kraus as Regimental Chaplain and praises him for taking up "his position on the front line on every occasion and for ministering to the wounded."¹⁾

Regarding another chaplain of the same calibre, Fuchshuber, of the 9th Ohio (an ex-

⁶⁾ The checkered career of this gifted priest is sketched by Father F. G. Holweck in *Pastoralblatt*, Vol. LI., No. 10 (Oct. 1917), p. 145 ff. Like the *Amerika* this publication is preserved in the C. V. Library. An English article on Fr. Ostlangenberg by the same author appeared in *Ill. Cath. Hist. Rev.*, Vol. III., p. 43 ff.

¹⁾ Loc. cit. Munich 1911, p. 521.

⁴⁾ St. Louis, 1928, pp. 765 ff.

⁵⁾ Ibid. p. 768.

tremely brave regiment, it must be said), the writer declares: "His sermons were lectures on free thought. He was, however, an excellent advisor of the soldiers, wrote letters for them and made himself useful around the field hospital."²)

Undoubtedly August Becker, called by Kaufmann "the well-known Field-Chaplain of the 7th German N. Y. Regiment," was of the same free-thought persuasion. There is no mention of his having been affiliated with any church or denomination, while our author refers to him as "an outstanding journalist and poet."³) Since he died in Cincinnati, this "chaplain" may be the same individual known to the Fortyeighters as "Red Becker", who was a well-known newspaper writer in the city referred to.

One must hope these three individuals were the only "free thought chaplains" serving with Civil War troops. That there should have been so many is proof of the aggressive attitude characteristic of the German Fortyeighters and the spirit of propaganda they were imbued with. It also helps explain why German Catholics and faithful German Protestants held aloof so sedulously from this exceedingly intolerant element among their countrymen. This situation also accounts, and in large part at that, for the inability of German-Americans to establish a united political front or to exert influence depending for its success on unity of opinion and action.

Kaufmann, let us add, knows of no German Catholic chaplains serving with Union troops, although there were such. One of them addressed a series of interesting communications, relating his experiences with a N. Y. Regiment of McClellan's army, to the *Wahrheitsfreund* of Cincinnati. They were published in this section of our magazine a few years ago.

F. P. K.

Collectanea

The missionary activities of Rev. Father Hubert Post, S.J., would constitute valuable addenda to the volume on "Die Luxemburger in der Neuen Welt", compiled by the late Nicholas Gonner, Sr. Born in the Duchy of Luxemburg seventy years ago, Father Post after concluding his studies at the Apostolic College of Turnhout, Belgium, became a Jesuit novice at Florissant, Missouri, just fifty years ago. Five years later he began his labors among the Indians and has continued them, with few interruptions, ever since. Wyoming, Idaho, Oregon, Washington and Montana knew him before he was assigned to certain Missions in Northern Alaska, where he has been stationed for the past nineteen years.

"Still active after forty-five years of such labors," writes Father Ambrose Sullivan, S.J., in *The Indian Sentinel*, "Father Post continues to make history by deed rather than by word, the history of Missions written for the most part only in the fleshy tablets of human hearts and the external pages of the book of life."

Small as is the Grand Duchy of Luxemburg, it has given to the Church in America a remarkably large number of priests distinguished by initiative and zeal, and not a few laymen who exhibited the same qualities.

Among recent acquisitions of the Historical Library the manuscript of the address of the late Professor J. Hanno Deiler, Tulane University, New Orleans, on the mysterious "Count de Leon, Duke of Jerusalem, and the Colony Germantown, Webster Parish, Louisiana," is undoubtedly one of the most valuable for historians. We are indebted to Mrs. J. Hanno Deiler for the donation, and to the Right Rev. Abbots Paul Schaeuble and Columban Thuis, O.S.B., for having discovered for us that fortunately Professor Deiler's original copy of the treatise was still extant. The career of the man, known in our country as Count de Leon, was a most dramatic one; he was undoubtedly an adventurer whose appearance in the United States in 1831 created quite a stir. A New York paper of that time reported to its readers:

"Belgian Colonists. The attention of many of our citizens has been attracted within a few days, by a costume, hitherto unknown even in this city, which represents so great a variety of foreign nations. Several tall, erect, well made men have been occasionally seen in the streets, dressed in green suits, of peculiar but becoming form, with full Dutch breeks, green stockings and square hats of straw covered with red silk. Enquiries were made by passengers, whence the strangers came, and it proves that they belonged to the suit of Prince Leon, whose arrival from Belgium has been recently announced. At the customhouse, a few days ago, as a gentleman informs us, he saw a person in this dress entering 45 servants, and 85 trunks, belonging to the retinue of this respectable foreigner. The recent changes in his native country have induced him to seek a permanent abode in the United States. For this purpose he has brought a considerable number of his countrymen, with a large sum of money, as is stated, designing to purchase a tract of land in Pennsylvania. We may certainly, with great cordiality, wish success and prosperity to this Belgian colony."

According to Deiler, de Leon was neither a Belgian nor a Prince, but no other than the "notorious prophet Bernhard Mueller, alias Proli," a German, of whose life, adventures and opinions a pamphlet, printed at Frankfurt about the time of his emigration, treats at some length. Deiler has succeeded in lifting the veil of secrecy that enshrouded Count de Leon, in America, whose career consisted of a succession of astonishing episodes.

²) Loc. cit. p. 501.

³) Loc. cit. p. 481.

The Central Verein and Catholic Action

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All these works, of which Catholic laymen are the principal supporters and promoters and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

Pius X.

Cardinal Satolli, Defender of German-American Catholics

Early in the spring of this year there departed this life a priest, the Rev. Frederick W. Longinus, at Pottsville, Pennsylvania, aged eighty-six years. Lack of sufficient data regarding his life and his labors has so far prevented us from publishing a biography of this excellent servant of God, whom a few years ago we observed moving as a patriarch among visiting priests and the members of his parish. He seemed to us the very embodiment of the virtues and characteristics typical of his race, nether-Saxon, true and firm, immovable, if need be, as is the wont of those who have sprung from the red soil of Westphalia. For it was at Telgte in the Diocese of Muenster the late Father Longinus was born on the 25th of March, 1847.

Of all this we were reminded by a clipping from the *Church Progress*, St. Louis, issue of May 18, 1895, containing an address, delivered by the Apostolic Delegate of those days, the late Cardinal Satolli, on the occasion of the consecration of the cornerstone for a new parochial school of St. John's parish at Pottsville, whose pastor Father Longinus was for so long a time. Publication at present of frequent references to German American Catholics, contained in the address, seems war-

ranted because of certain articles printed in the *Acolyte* and devoted to what was at one time referred to as 'foreignism' in the Church in the U. S. The contentions of their author, 'Ambrose Adams', whose contribution to that periodical is called by *The Wanderer* a "vitriolic article....written in slovenly style," were refuted in advance, as it were, by Cardinal Satolli at Pottsville almost forty years ago. While the writer, who hides his identity behind a vizard, accuses the "foreign groups organized for various purposes, religious, political, business and even criminal, to have shown little interest in the United States except for utterly selfish purposes," the distinguished speaker on the occasion referred to compared the unity of German American Catholics to that displayed by the first Christians in Jerusalem which attracted the attention of both the Jews and the heathens round about them. Particularly, Cardinal Satolli said, by the great love they bore one another. And while 'Ambrose Adams' claims there was little to distinguish "the German, Irish, etc. groups, except one was for America, the others for Europe," from the native secret societies, the distinguished churchman did not hesitate to speak of the people of our stock and their organized efforts thus:

"The experience of the past three years has proven to me that the German Catholics in the United States distinguish themselves in a special manner by their spirit of unity, by their united cooperation. Beautiful and well deserved is their praise, when they who differ from them in faith say of them: 'Behold how united they stand! Behold, how after the example of the early Christians, they are one heart and one soul in the public profession and courageous practice of the faith they inherited from their parents and forefathers and brought with them to this country.'"

The numerous societies existing among German Catholics in America seemed to Cardinal Satolli "the most eloquent evidence of this unity among them." But, and this is especially noteworthy, he believed they rested upon a religious foundation. The speaker included in his opinion "the assemblies instituted by these societies," and he could have had in mind only the national conventions of the C. V. and its State branches and the Catholic Congresses in vogue at that time. "Upon this unity," he continued, "depends the great moral power which characterizes the German-American Catholics. Most intimately connected with it is their decided stand in upholding, in its purity, faith as it was transmitted to them; and I emphasize this in particular to their praise, their persevering and most zealous efforts towards the Catholic education of youth, notably the foundation, preservation and furtherance of Catholic parochial schools."

Equally remarkable is Cardinal Satolli's defense and praise of the courageous attitude of the German-American Catholics, their willingness to be different and to suffer being traduced

for principle's sake. So remarkable are his statements on this score that we prefer to quote them in full:

"Another utterance of Holy Scripture which I now desire to quote and apply is found in the first epistle of St. Peter. It refers to certain accusations made by the heathens against the early Christians, who were regarded by them as 'a stone of stumbling and a rock of scandal.' The apostle instructs and consoles the Christians, saying to them: 'Ye will refute such accusations by conducting yourselves in such a manner that, whereas they speak against you as evil-doers, considering you by your good works, they may glorify God.' He adds: 'If you are accused as Christians, be not ashamed.' 'Si autem ut Christianus, non erubescat.' In other words, the apostle thus admonishes the faithful: Live ye so among them who accuse you that they will designate as your characteristic precisely the fact that you are Christians—Christians in the fullest sense of the word—i. e., brave, steadfast, sincere professors of the doctrine of the Lord. This will redound to your greatest honor. This, too, will be your best justification."

"I apply these words," the speaker continued, "with the fullest conviction to the German Catholics of this country and to their clergy, for they are also verified in them. Moreover, I know that in so doing I can appeal to the common sense and the conviction of all those who judge the condition of affairs with unbiased minds. The German Catholics and their clergy have unfolded everywhere in this country an indefatigable and meritorious activity. They, too, have been made in diverse ways the object of suspicions and accusations. But if we consider the aim and the actual result of their persevering zeal and their untiring energy it is but just to give them the testimony that they cling to Catholic faith and Catholic morals with fidelity and perseverance, and that they express their sentiments also in deed; that they are ready at all times, when there is question of supporting and furthering truly Catholic projects; that they reckon it an honor, and rightly, to be called and to be *Roman Catholic* Christians, and that they prove these their sentiments in an unequivocal manner by their unshaken devotion and attachment to the Holy See."

Cardinal Satolli furthermore confounds some of the arguments adduced by 'Ambrose Adams', and others who believe the preservation of ethnical traditions, customs, and before all any foreign language an impediment both to true Americanism and Catholicism in America. In fact, he offered a splendid defense for the very arguments advanced by both German-American priests and laymen on behalf of their attitude towards these matters. For he continued:

"In the same passage St. Peter also admonishes the early Christians to 'have their conversation good among the Gentiles.' 'Conversationem vestram habentes bonam inter gentes'—by their behavior and conduct, in public as well as in private life. Here in America the Catholics live in the midst of multiform sects. We have therefore special reason to observe and follow the Apostolic maxim. Now, I am convinced that the German Catholics of this country have adopted the maxim of the Apostle as their rule of conduct also in those endeavors which aim at the 'preservation of good and rightful family traditions, as also of their mother tongue.' They justly look upon the customs and usages inherited from their pious fathers, and upon their language, as an important and efficacious means to preserve as inviolate as possible, religious and domestic virtues; they behold in them, and quite rightly, a powerful 'auxiliary in the matter of education.' This, in truth, is no impediment that such education be truly American, truly national."

Cardinal Satolli added to these statements remarks regarding the unwarranted reproach that "our Catholic schools are detrimental to the development of a truly national spirit, or at least do not promote it." He declared an assumption of this kind to be "simply incomprehensible." It could only be, he said, "the result of complete ignorance or of the misapprehension of the salutary influence which religion exercises in every sphere of social life. Such a reproach would be unintelligible in the mouth of a Catholic." Nevertheless some Catholics, and 'Ambrose Adams' is now one of them, have voiced the very reproach considered "unintelligible" by Cardinal Satolli.

Almost forty years have elapsed since this prelate, speaking as the representative of Leo XIII, uttered these opinions at Pottsville, Pennsylvania. Nothing that has happened since has in any way proven untrue his estimate of our people. We dare say, each and everyone of his successors would have reiterated willingly the closing remarks of his predecessor, Satolli:

"The history of America, the past as well as the present, clearly and distinctly testifies that also as good citizens of this great Republic the German Catholics yield to none; that they are faithful observers of the laws of their adopted fatherland, that they foster the language of this country together with their mother tongue, and that they uphold manfully their civil rights as guaranteed by the Constitution."

Bishop Gallagher On the Need for "National" Churches

One of the crimes the late Mr. Cahensly was accused of forty years ago was his insistence that there should be a sufficient number of German priests to minister to the special needs of the German Catholic immigrants in our country. His opponents, who were also the opponents of all others who shared with the president of the St. Raphael Society for Emigrants this opinion, insisted the newcomers to America would suffer no harm spiritually if they would join the parishes of English-speaking Catholics.

The very opposite opinion was expressed by the Bishop of Detroit, Most Rev. Michael J. Gallagher, on a recent occasion. During the dedication services of the chapel of St. John Vianney, for Slovenians in his episcopal city, he stated as his belief that a little research into existing conditions would reveal the religious needs of immigrants must be met by priests speaking their mother-tongue. "We will discover eras in this state and country," the Bishop continued, "where the descendants of earlier Catholic immigrants have drifted away from the Faith because there was no church where their mother-tongue was spoken. Their ancestors could not understand the sermons and instructions in another tongue and they became careless."

It was exactly this farsighted German-Americans claimed would happen.

With commendable frankness Bishop Gallagher pointed to the uncharitable attitude adopted towards the so-called 'foreigners' by the descendants of the immigrants of yesterday and the day before. "Again in churches of English-speaking parishes," he told his Slovenian congregation, "the immigrants who have learned only a little English and speak with an accent, we must admit, are looked upon as foreigners and, I regret to say, are sometimes made to feel as if they were not welcome in such edifices. Therefore, it is absolutely necessary to have the so-called 'national' churches, at least for the first generations of immigrants."

We have known cases of this kind; moreover, frequently the children of 'foreigners' are even less welcome in parochial schools of the old time parishes than their parents are in the churches referred to by Bishop Gallagher. In some instances the public school is the only refuge left to children virtually ostracized by other Catholic children.

A Federation's Declaration on Gold-Content of Dollar

Composed to a considerable extent of farmers and others dependent directly upon the welfare of agriculture, the Minnesota Branch of the C. V. naturally views the present sad state of farming with grave concern. Its recent convention, for this reason, formulated a number of demands for measures intended, in the mind of the majority of the delegates, to relieve the condition of the farmer; however, they offered to waive all conflicting recommendations, provided the President believed the much-discussed reduction of the content of the gold dollar would prove a thoroughgoing, adequate and safe remedy of relief. Consequently the President of the Federation was instructed to communicate to the President of the United States a separate statement, as coming from a group of citizens known for their conservatism, but who, nevertheless, realize the importance of the theory of gold-coverage and are aware of the probable wholesome effects of the proposed stabilization of the dollar.

The statement, entitled "To Save the Farmer from Disaster", declares:

"The hoped-for price recovery of farm-products has, after an initial rise, not reached the 1926 level, necessary to grant the farmers even a living wage for their labor, to say nothing of a reward for managerial services, accepted risks, or a return on invested capital. It must be evident to every serious-minded citizen of our country that, if this condition is permitted to continue, results even more dire than those now apparent must inevitably follow. Present prices of farm products (taking all of them into consideration), while they do not even guarantee the farm family a standard of living in consonance with the present level of our civiliza-

tion, will not, considering farm-income the country over, permit farmers to discharge their debts, pay accrued interest on loans or overdue taxes.

"Consequently there is widespread clamor for inflation of the currency, a dangerous proposal, the outcome of which would, judging from precedents, spell disaster. Crop destruction and restriction can not be accepted as a solution so long as a vast number of men, women and children in our own country lack nourishment and clothing, to say nothing of millions of people the world over suffering famine because drought, inundations, etc. have destroyed their crops.

"A moratorium on farm mortgages would merely postpone the solution of the problem, while a reduction of the farmers' obligations, although ethically unobjectionable, is impracticable for a number of reasons. What then should be done to aid price-recovery of farm products?

"Deflation has proven disastrous; inflation, we believe, would do so, were it attempted. A policy of anxious waiting would invite disaster. It is evident, on the other hand, prices and purchasing power must be rebuilt. What then remains? In the belief that monetary reasons are to a great extent responsible for the crisis the nation and the world have experienced, we declare it as our opinion that the U. S. Treasury should raise the price of gold, or, to express it differently, establish a higher dollar price for gold. This action would, we believe, basing our opinion on the experiences of the price-revolutions of former times, start an upward movement of the price-level, benefitting in the first place the producers of the great agricultural staples.

"Unless this policy is adopted, liquidations will continue, we believe, and with disastrous effect. The interruption the upward trend of prices has suffered, the serious decline of the price of certain staples, the very slaughter of young pigs engaged in by the Dept. of Agriculture, prove decisive action is needed. The Federal Government has the right to change the gold content of the dollar, and has exercised this right twice in the history of the nation. Let it do so again."

The statement braves the criticism apt to be raised by all who fear inflation, and urges an important theory regarding which considerable controversy reigns. It attempts to strike at an important cause of the present collapse; if the assumption is correct, that the cause is more largely monetary than economic in the strict sense, the recommendation would actually reach a root factor.

A Resolution on Temperance

Previous even to the convention of the C. C. V. of A., which adopted a resolution entitled "Education for Temperance", the annual meetings of the Wisconsin and the Texas Branches had ratified declarations on that topic, rendered acute by expected repudiation of the Eighteenth Amendment. The statement issued by the convention of the Wisconsin group was recently noticed in these columns; that of the Texas organization declares:

"Now that the days of Prohibition seem to be counted we desire to give expression to our sincere love for temperance and sobriety.

"As Catholics, we hope our Church will lead in educating the people to true temperance by setting forth the moral evil of intemperance as well as the devastating physical effects of overindulgence. As citizens, we hope drastic laws will be enacted and enforced, destined to put the stigma of disgrace upon the intemperate."

Credit Union Notes

Co-operation is no co-operation if it is not realism, and the realism of co-operation is an impossibility without the lifegiving throb of idealism.....

The co-operative movement deserves a decent burial if it has nothing to do with ideals and if it is concerned solely and wholly with (as Hamlet says of 'Words, words, words') money, money, money. Money is the god of the heartless village Shylock. His god flings him into damnation and others into perdition. The money of co-operation is energy and strength. Co-operation puts the premium on personal credit and moral stamina.

J. SATYANARAYANA MOORTI, M.A., B. L.
Asst. Editor *The Madras Journal of Co-operation*

* * *

The Catholic Staatsverband of Texas, under whose auspices a parish C. U. was organized in San Antonio, adopted the following resolution on Credit Unions at its recent annual convention:

"Nothing should be more apt to convince the American people of the desirability and even necessity of the institution known as the credit union than the present depression. In these trying days when credit is needed most, credit is least available.

"Experience has taught us that in times of stress honesty and integrity mean little or nothing in terms of credit. The ordinary sources of credit, operating for profit, are automatically closed to the average man as soon as hard times appear. Even the notorious loan shark will turn him down unless the borrower will risk his all for the sake of a small loan.

"Credit unions are not organized for profit. Their purpose is mutual assistance by the group for the benefit of any needy member thereof. Their loans, though based on sound business methods, are primarily character loans. Thus self-help and mutual assistance are substituted for commercial gain and the profit motive.

"Because of its sound principles and its unusual practical success, the credit union has found in the Central Verein a consistent champion. Through its effective advocacy a number of State Leagues have organized credit unions in their ranks, particularly along parish lines. The movement has taken root in Texas within and outside of the Catholic Staatsverband. So far only one such union has been organized within our group, the St. Joseph's Credit Union in San Antonio. Its growth has been steady and sure.

"The Catholic Staatsverband again urges the organization of credit unions in all parishes affiliated with it so that this soundest and safest institution of credit may be placed at the disposal of its members and that the spirit of thrift and cooperation be thereby fostered."

* * *

Establishment of credit unions especially in those parishes in New York City, in which existing Benevolent Societies have suffered a serious loss of membership, was suggested by a delegate at the September meeting of the C. V. Branch.

Mr. Wm. J. Kapp was requested by the meeting to acquaint himself with the possibilities offering both in such parishes and others.

* * *

One year after its establishment, the C. U. of Resurrection Parish, St. Louis, registered an

increase of 100 percent over the initial membership and share deposits.

According to the 'Monthly Messenger' of the parish, the association began operations with 27 members and share deposits of \$1005.00, while at the end of June of the present year it had 76 members and \$2414.59 in assets. Loans outstanding at the time totaled \$2239.87. As of October 1st the union has 78 members, while share deposits total \$2681.70, and loans \$2449.86.

Youth Movement

At an audience granted to the Catholic Youth of Italy in the summer, the President presented to the Holy Father the sum of 30,000 lire, being the savings effected by the members of the organization by refraining from smoking on Good Friday. His Holiness expressed great pleasure at the spirit of sacrifice which animated these young men, in striking contrast to the modern idea that youth should give itself up entirely to pleasure.

* * *

While the Order of DeMolay is the recognized organization of youthful recruits to Masonry, the Grange is at the present time engaged in spreading the Student Grange movement, which is represented by units among the college faculty and student body of various state universities.

The Grange Publicity Bureau reports (*Bulletin* No. 101):

"While these Granges are conducted according to the established procedure of the organization, they devote their program energies very largely to educational projects and prove a valuable factor in uniting teachers and students in a common bond of social fraternity. Notwithstanding the frequent changes in membership and officers' personnel, inevitable in such membership, the Student Granges so far organized have continued permanent and are reckoned as a decided asset to the organization as a whole."

The latest Student Grange to be organized is at the College of Agriculture at Lincoln, Nebraska, which was formally instituted August 14, and to which has been given the interesting name of Corn Husker Grange, No. 367. It is officered by prominent faculty members and derives its name from the fact that all those connected with the University of Nebraska are popularly known as "corn huskers". It is expected that a large student membership will be enrolled before the college year is far advanced.

The first Grange was organized at Washington by Federal employes, members of the Masonic Order, almost 70 years ago. The movement spread rapidly and exerted great influence for a time. It has attained to a new growth during the past ten years, and does not seem to have reached the limit of present possibilities.

* * *

Mr. Wm. A. Boerger, President of the Minnesota Branch of the C. V., has enjoyed the continued support of the organization in efforts inaugurated by him six years ago to enlist the cooperation of youth. His program provides

for an appeal to youth at an earlier age than most Branches attempt to interest them, namely during school and high school age.

This year, at the annual convention, reports were submitted on the growing of pop corn and beans by sons and daughters of members,—an endeavor fostered for the benefit of the Missions. Moreover, a special mass meeting was arranged for the young folks, at which Rev. Virgil, O.S.B., told of the lives and needs of Indians on the Minnesota reservations, Mr. Boerger suggesting ways to cooperate in Mission Aid.—A further feature of the Albany convention bearing specially on endeavors of youth was the exhibition, in the school building, of field and garden produce raised by boys and girls of Stearns County as well as of specimens of their handicraft—madeover furniture, rugs and the like.

An additional event in the program of the convention was a paper by Mr. Alphonse A. Matt on Youth and Catholic Action, read at a session of the senior organization, discussing methods of intelligent approach to the young man's problems and of enlisting youth for the C. V. movement.

* * *

A "Catholic Youth Day" is planned by the officers of District League No. 2, Young Men's Section, Cath. Union of Mo. Decoration Day, 1934, has tentatively been selected for the meeting, to which especially the young men's societies of the Jefferson City Deanery are to be invited.

Three members of the League recently addressed the Y. M. Sodality at Brinktown, and obtained their affiliation. Several subcommittees plan to visit non-affiliated societies with a view to enlisting their cooperation.—The topics to be discussed at the next quarterly meeting of the League are the "Statement on the Present Crisis" issued by the Bishops of the Administrative Council of the N. C. W. C. and the resolution on "Social Reconstruction" adopted by the Pittsburgh convention of the C. V.

The Central Verein convention, and more particularly the conference on Problems of Youth, one of its features, were the subject of an address delivered by the Rev. M. Deck, of Jefferson City, at the latest quarterly meeting of this District League.

Mr. Fred Vogel, like Father Deck delegate to the convention, reported on the labors of the Committee on Resolutions and urged study and discussion of the declarations in question. The key-subject of the League's study-program, "Catholic Leakage", was treated in an address by Rev. A. Hoegen, of Meta. No less than 16 sodalities and societies from 15 communities were represented at the gathering, held in Bonnot's Mill.

"I always follow the C. B. & S. J. with great interest," writes an American Blackfriar. "It is fine you should keep your finger on such vital questions as the Great Experiment inaugurated by the N.R.A. Through the medium of your journal I am obtaining to a more objective opinion of the entire problem. These articles should be of great service to every editor and student of the economic-social question. Thank you for the good work."

With the C. V. and Its Branches

From the President of the C. V.

"I consider the Presidency of the Central Verein a call to service and a mandate to proclaim and promote Catholic Action everywhere," writes President John Eibeck in the first communication addressed by him to the members of our Major Executive Committee. "By adhering to the policy and principles of my predecessors," he continues, "and by promoting and fostering the ideals and traditions of our fathers, I hope to manifest my deep interest in and love for the Central Verein, which I am not able to do in mere words."

The communication contains notice of the acceptance of appointment to the office of First Vice President of Mr. Frank C. Blied, of Madison, Wis., and of the five Members-at-Large of the Executive Committee, listed in another column. It also advises the recipients of Mr. Eibeck's intention to represent our organization at the convention of the Natl. Council of Cath. Men at Chicago.

New Jersey Branch Convention a Purposeful Gathering

The small but compact State Branch of New Jersey, meeting in annual convention in St. Mary's parish hall, Newark, September 16 and 17, jointly with the C. W. U. of Hudson and Essex Counties, attracted no less than 225 delegates and an additional 500 participants to the church services and the mass meeting. This group does not attempt to make the convention particularly impressive; as a matter of fact the fall meeting is merely the major of two delegate meetings, the other taking place in the late winter or early spring, practically the equivalent of a convention. Hence the fall meeting quickly swings into its stride, messages and reports follow each other promptly, a minimum of time being allotted to greetings and incidental addresses.

Nevertheless the fall convention does not fail to elicit interest and to inspire participants. At Newark Rev. Louis Remmele, of Rahway, delivered an inspiring sermon on Catholic Action during the Pontifical High Mass, celebrated by the Most Rev. Amandus Bahlmann, O.F.M., Bishop of Santarem in Brazil. The Message of President L. M. Seiz and reports of a number of committees sketched past activities and suggested the need for sustained diversified action. The record of endeavors in Mission Aid and a variety of charitable undertakings, disclosed to the delegates by the heads of the women's groups, emphasized the indicated phases of Catholic Action, which the Mission and Charity Aid Exhibition further underscored. Discussion of the resolutions adopted by the convention of the C. V. at Pittsburgh, and the redrafting of some of them, occupied the attention of the delegates for a considerable period. Among the visitors from New York State was A. G. Maron, M. D., President of the Branch, who also addressed the delegates.

Mr. Seiz having declined reelection, Mr. Gerard E. Poll was chosen President. The other officers are: Henry Geller, Charles E. Kebes, and Peter C. Leddy, Vice Presidents; Joseph Nadler, Jr., Recording and Corresponding Secretary; Charles F. Steets, Financial Secy.; Fred-

erick M. Herzig, Treasurer; Michael Fuller, Marshall. Rev. H. J. Behr is Spiritual Director.

Rich and Varied Program Followed by Minnesota Gathering

Conventions like those conducted annually by the Minnesota Branch of the C. V. in conjunction with that of the Women's Union offer so many noteworthy features that it is difficult indeed to picture to non-attendants the magnitude and impressiveness of these gatherings. This holds good of the meetings held at Albany September 25 and 26, followed by the annual sessions of the Cath. Aid Assn. on the 27. A pontifical high mass, celebrated by the Archbishop of St. Paul, His Excellency the Most Rev. John G. Murray, at which the Bishop of St. Cloud, the Most Rev. Jos. F. Busch delivered the sermon; a parade, in which several thousand men, women and children took part; a mass meeting in the open, attended by roughly 4-5000; a parallel meeting in the parish auditorium, with an attendance of 500 boys and girls of school and high school age; a Mission Aid meeting, presided over by the Bishop of St. Cloud and conducted under the auspices of the Diocesan Branch of the Society of the Propagation of the Faith; sessions of the Committee on Resolutions, with an attendance of from 60 to 70 members; joint and separate business sessions, animated by lively discussions, stimulating and informative addresses and enlightening reports,—almost each of these seems to warrant at least a paragraph. Yet they all fit so snugly into the entire picture that one needs must treat them all more or less as one, lest the picture be distorted.

Nonetheless, special mention must be made of certain features. Unable to remain for the afternoon program on the opening day, Archbishop Murray briefly greeted and commended the delegates from the sanctuary. In his sermon and at the mass meeting, Bishop Busch stressed the importance of spiritualizing the endeavors of the societies along with preserving good ethnic traits, which he designated as valuable contributions to the wellbeing of Church and nation. The address delivered by the Assoc. Director of the Bureau, Mr. Brockland, treated of shortcomings of American Catholics in Catholic Social Action and the special mission of our people; that by the Abbot of St. John's, the Rt. Rev. Alcuin Deutsch, brought to a premature close by the second heavy rain of the afternoon, of the religious, social and cultural endeavors of the Order of St. Benedict.

The deliberations of the Committee on Resolutions—this body alone almost parallels in numbers the Committee engaging in the same work at our C. V. conventions—resulted in the redrafting of several of the declarations adopted at Pittsburgh and the preparing of several original statements, notably on the condition of agriculture and support of schools. The Messages of Presidents Wm. A. Boerger and Mrs. Josephine Gerber; the report on the Pittsburgh convention by Mr. J. M. Aretz; the awarding of prizes to successful contestants in a German essay contest, conducted under the auspices of the federation and the chairmanship of V. Rev. F. J. Schaefer; a paper by Mr. Alphonse Matt on the federation and Catholic Youth; an address on the Central Bureau and the obli-

gations our tradition imposes upon us, by the Bureau's representative, were accorded unflagging attention. Mr. Boerger's succinct recommendations, pointedly stated, deal with obtaining subscribers for *Central Blatt and Social Justice*; practical cooperation in Mission Aid, and concern for the enrolment of Catholic youth in the endeavors and ultimately in the ranks of the organization.

Significant recommendations submitted by the Executive Committee and approved by the delegates are: that \$300 be assigned to the Central Bureau for its maintenance; that \$100 be appropriated to the C. B. Endowment Fund to assure the memorial enrolment of the late Rt. Rev. M. Wurst; that the annual dues be again set at 30 cents, after a temporary reduction to 20 cents; and that the organization provide a subscription for the *Wanderer* for each new member enrolled in the Aid Association.

Mr. Boerger's Mission Aid program again provides for the gathering and forwarding of clothing by the constituent societies to a number of Mission stations. This and other efforts of a practical nature illustrate the manner in which the organization combines practice and theory—an ideal aspired to by the C. V.

Arkansas Branch Rises Above Depression-Pessimism

Scarce another state in the Union has suffered more under untoward conditions and circumstances during the past ten years than Arkansas. Drought, floods, insect pests preceded the depression, so that when the latter came upon the land it seriously aggravated what was already an evil situation. And both the Farm Board and the Agricultural Adjustment Act have failed to offer noticeable relief, while in instances they have worked new hardships on farmers, renters, and share-croppers. Precisely because of these conditions the attitude displayed by our Branches of the C. V. and N. C. W. U., particularly as revealed at the annual convention, conducted October 1. and 2. at St. Vincent, deserves special consideration and appreciation.

In spite of the handicaps referred to, the organizations of men and women had been represented at the Pittsburgh convention by the President of the C. V. Branch, Mr. J. H. Kramer, Fort Smith, and the Spiritual Director of the Women's Union, Rev. P. Peter Post, O.S.B., of the same city. Their instructive reports aroused new interest in the endeavors of the nationwide organizations and the problems discussed at the congress. A second consideration worthy of special mention is this: notwithstanding financial stringency the convention voted to retain the present annual dues of fifty cents per member—surely a remarkable evidence of devotion to the cause. And the third, no less noteworthy fact: The pastor of the parish at Scranton and the local societies of men and women offered to welcome next year's convention—while federations more favorably situated display a smaller measure of resourcefulness and zeal.

Significance also attaches to the fact that at the general meeting conducted in the afternoon of the 1st. Mr. J. J. Hiegel, of Conway, delivered an interesting and valuable address on the operations of the parish Credit Union. The Union established in the Conway parish is the pioneer Catholic association of this type in the state.

On the same occasion legislation adopted at the last session of the General Assembly was reviewed by Mr. John Willems, evidencing the interest the Branch takes in this phase of public affairs. Again, a particularly timely subject, that of Government loans to public

schools, was treated at a meeting conducted October 2. Reports by committees, District Leagues and societies disclosed endeavors pursued the year round. Moreover, although the organizations of men and women have not, because of the circumstances referred to, been particularly successful in their efforts to provide scholarships for Subiaco College, the convention urged renewed and persistent application to this task.

Rev. Otto Loeb, St. Vincent, having accepted the Spiritual Directorship, and President J. H. Kramer serving an unexpired term, the following officers were elected: Vice Presidents, John Dahlem, Altus, and J. J. Hiegel, Conway; Secretary-Treasurer, Jos. A. Schnitzer, Ft. Smith.—True to established custom, the convention was preceded by a high mass, another high mass, for the souls of deceased members, being celebrated on the closing day, while the delegates repaired to the parish church for Benediction and Te Deum after adjournment. "Even the most pessimistic delegates," the Secretary writes, "were loud in their praises of the interest displayed by the delegates during the convention."

5000 Participants at a "Catholic Day"

Albany, Minnesota, has a population of 940. Yet 5000 men and women participated in the parade and mass meeting, which were features of the annual convention of the State Branch of the C. V. and that of the N. C. W. U., conducted there September 25. and 26. Altogether the "Catholic Day" was reminiscent of that memorable one which marked the St. Cloud convention of the C. V. as a distinguished gathering of our Federation.

Some 2500 men and women assembled in the seats arranged before the speakers' platform, equipped with loud speakers, while a few thousand more attended from the shelter offered by class rooms, corridors in the adjoining school building, and stately trees. And at the same time some 500 boys and girls of school and high school age were assembled in the large auditorium, following a two-hour program arranged for them by the officers of the Branch.

Our Minnesota members respond in such fashion at least twice annually to the call of officers of our Federation: in the spring, for the St. Boniface Day celebration, and in the fall for the "Staatsverband" convention. Those who know how difficult it is to induce 500 to 1000 persons to congregate for a Catholic lecture meeting in large communities will appreciate the spirit animating our Minnesota members.

Collect Historical Material!

Engaged in the promotion of study of the history of German Catholic immigrants in our country, which it fosters by essay contests and by participation in compiling the history of the Church in Texas, the Texas Branch of the C. V. at its annual convention again urged co-operation in these pursuits in a resolution. The statement, entitled "Historical Research", declares:

"In the issue of *Central Blatt & Social Justice* for May, 1933, timely reference is made to the lack of authoritative treatises on 'German Catholic Influence on the Development and Culture of America.'

"German scholars are known the world over for their historical research. And yet, although our Catholic institutions of higher learning carry the names of many teachers of German origin, both religious and lay, a singular and disgraceful lack of interest in this fertile field of research is displayed by such educators and scholars.

"Except for scattered instances, *Central Blatt and Social Justice* has been the only agency available for gathering, digesting and publishing historical data on the subject mentioned. The section: 'Historical Studies and Notes' of this unique journal will some day, when the contribution of the German speaking Catholics to our country's development and culture will at last have found its historian, be recognized as invaluable.

"The history of the Catholic Church in Texas is now being collated and written. German Catholics played a notable part in this history. But whether or not they will find adequate mention and deserved recognition will depend upon the measure and quality of support which Catholic scholars, religious and lay, and laymen generally, will give to the Texas Knights of Columbus Historical Commission, either directly or through the Historical Committee of the Catholic Staatsverband of Texas.

"Let us hope that an intelligent pride in the achievement of their German Catholic ancestors will be an incentive to those who, by reason of their educational and financial advantages, are able to participate in this valuable service, to wholeheartedly support this worthy undertaking."

To Clothe the Naked

Approximately one and one sixth tons, or about 2340 pounds, of serviceable wearing apparel were forwarded to mission stations in our country by the Central Bureau during October. The shipment, made up of 18 bales and two large boxes, was distributed as follows:

To 8 addresses in South Dakota; 3 in Montana, and 1 each in Wyoming, Idaho, New Mexico and Texas. —Moreover, a box of framed pictures was included in the shipment. One of our clients, George Whirlwind Soldier, at Wood, S. D., received a suit and an overcoat as a separate consignment. A further mission shipment, sent on request of the donor to Holy Ghost Mission House, Techny, Ill., was made up of 1 Victrola and 75 records.

The clothing shipped represents the accumulation of a number of months. We would gladly have forwarded more, but donations are scarce. Wearing apparel is, however, badly needed, not only in the cold Northwest but in the Southwest as well. Missionary priests and Sisters plead urgently for such gifts and express sincere gratitude for anything sent them.

At present, we are prepared to forward a considerable quantity of blankets and quilts to needy missionaries. Like wearing apparel these coverings are highly appreciated by the recipients. Individuals and societies of men and women should not fail this fall and winter to remember these endeavors of the Bureau. If they cannot participate by providing us with the needed supplies, they might contribute small sums towards defraying the costs of carriage, which are considerable. The 23 items referred to, irrespective of the quilts, involved an expenditure of \$77.52. Why not help bear this expense?

To Win Devotees for Catholic Social Action

A resolution adopted a year ago by the convention of the C. V., and repeated again this year, has, it seems, finally begun to bear fruit. It urges members of the Major Executive Committee to solicit each one subscription for our journal, or to provide a subscription for an individual or institution from whom interest in Catholic Social Action might reasonably be expected; further, it requests constituent societies to do likewise.

Recent response came as follows: Mr. Jos. Matt, St. Paul, subscribed for a second copy for himself; Mr. F. A. Gilson, Chicago, for 4 copies, for as many religious; Rev. Chas. Moosmann, Pittsburgh, for 1, for an acquaintance; Mr. E. A. Winkelman, St. Louis, for 1, for a seminarian, and 1, the recipient to be assigned by the C. B. Moreover, Mr. C. Kunz, Indianapolis, no longer member of the Executive Committee, paid a subscription for a friend.

Carrying out the same recommendation, communicated to the constituent societies in Minnesota by Mr. Wm. A. Boerger, President of the State Branch, in his Message presented to the recent annual convention, St. Boniface Society, of Hastings, through its President, Mr. John Raetz, subscribed for a copy for the Sisters stationed at St. Boniface school in that community.

A little thoughtfulness on the part of members of the Committee and of officers of affiliated societies is all that is needed to put the exhortation in question into effect. The fact that the Central Bureau is in its jubilee year should serve as a special inducement to action.

Miscellany

Planning systematically to provide enrolment of distinguished deceased members, priests and laymen, on the Scroll of Honor maintained by the C. V., the Minnesota Branch at this year's convention voted to foster the memory of the late Rt. Rev. Msgr. Max Wurst in this manner.

The men's and women's Federations of Minnesota had previously enrolled the late John S. Grode, John Q. Juenemann and George N. Gerlach.

By virtue of the power vested in him by the Constitution and By-Laws President John Eibeck has appointed Mr. Frank Blied, of Madison, President of the Wisconsin Branch of the C. V., First Vice President, which office was vacant, and the following Members-at-Large of the Executive Committee:

Chas. F. Hilker, Indiana; George B. Doerger, Ohio; Chas. Knetzger, Illinois; Emmanuel Drescher, New Jersey, and Martin Klein, North Dakota.

The New York City Branch of the C. V. plans to secure an increase in membership. Recently the enrolment of St. Anthony's Club was obtained along with that of three priests and two laymen. Moreover, an organization-meeting is planned for some time in January, to which societies and interested individuals in the metropolitan district, as well as representatives of societies in Brooklyn and the state of New Jersey, are to be invited.

Mr. Wm. J. Kapp reported on the conventions of the C. C. V. of A. and the N. Y. State Branch, while plans for continuation of poor relief by the organization were discussed at the October meeting. A recent entertainment, arranged by the local Branch and the Cath. Women's Union, had netted \$191.

The Bureau's latest Annual Report records the fact that over 3 1/3 million Free Leaflets, published by it, had been judiciously distributed during the quarter of a century that has passed since its establishment. The number would have been greater had more Secretaries availed themselves of the Bureau's standing offer to furnish them with a reasonable number of copies of any leaflets in print.

Besides a number of Free Leaflets published in former years, but still timely, there are available at present for distribution three new folders, namely No. LXVI, "Social Significance of the Holy Year", No. LXVII, "Parental Duties in Education", and No. 48, "Christus, Arzt der Menschheit in Zeiten grösster sittlicher Gefahren". Secretaries of affiliated societies have the first duty to request copies and arrange to place them in the hands of individuals who should be interested. However, the Reverend pastors also are welcome to these folders and may have them for the asking. In the past, priests have caused such leaflets to be handed parishioners at the church door or enclosed in parish publications.

The Report of the Committee on Legislation of the New York State Branch of the C. V., submitted to the annual convention held at Brooklyn, has the special merit of being more than a recital of instances of proposed legislation with respect to which the Committee declared its attitude. Signed by the chairman, Mr. Peter J. M. Clute, of Schenectady, it is essentially a survey of the more important bills that demanded the attention of the Legislature at Albany, in regular and special session, and of the Congress, as well as of certain lesser measures. Altogether it presents an enlightening picture of what was done and attempted by the two legislative bodies.

Action taken by the Committee, at times unaided, at others assisted by the societies composing the Branch, is noted in the discussion of the relevant bills. The fact that the Committee "forcibly expressed" the opposition of the organization to the proposed ratification of the Child Labor amendment is particularly noteworthy in view of the renewed attempts to secure its enactment and of the declaration on the issue contained in a resolution adopted by the Pittsburgh convention of the C. V.

The *Western Catholic Union Record*, organ of the Western Catholic Union, began publication in the issue for September of the resolutions adopted by the convention of the C. C. V. of A. announcing it would present the balance seriatim. The Supreme President of the Fraternal Society, Mr. F. Wm. Heckenkamp, Sr., delegate to the convention, contributed to the issue mentioned an article on the gathering, stressing especially the value of the sessions of the Committee on Resolutions and the declarations drawn by them. He writes in part:

"Those who were fortunate enough to be on the Resolutions Committee, we know, went home wiser and better trained than they were before they came."

Another passage in the article refers to the Central Bureau, reading:

"We predict the time is coming when our young men will see in the Catholic Central Bureau a guide that will aid them to see a clear picture of what Catholic Action stands for through the haze and maze of polluted and disguised theories propounded by those who either do not understand the necessity of reform on Christian lines, or those who through ignorance or mal-information have been following a wrong path. The Central Verein has been vindicated in the stand it has taken for three quarters of a century. Cool and deliberate, but careful and scientific have been the different movements made on the checkerboard of the Social Question. May God continue to shower His blessings on this wonderful organization and preserve and keep for us its present leadership for many years."

Books Reviewed

Europe has in the course of the last hundred years ruthlessly shaken peoples, such as those of India or China, and made them self-conscious. But what of their future? The volume on "Renascent India", by our contributor, H. C. E. Zacharias, Ph.D., has to do with this question. A knowing reviewer in *Blackfriars*, published by the English Dominicans, is quite in agreement with the views expressed by the author. Both hope for the possibility of co-operation between the two races, and, as Catholics, for the pouring out of a full measure of Grace upon a people who have so much that recommends them to us.

Mr. P. D. Foster, the reviewer referred to, writes in this regard:

"To the Catholic especially the predominantly Hindu basis of Indian civilization is tantalizing; constantly he catches glimpses of the naturally Christian soul breaking through dead accretions, the soul longing unconsciously for its true home. The monasteries like the Gurukul founded by the Arya Samaj; the enormous devotion of the Hindu world and the strictly religious origin of the caste system; even the names of Hindus, as beautiful as their clothing—all these are evidence of a soul which, with the life of Christ to be fully presented to it, might well embrace the whole Catholic system with gladness."

Der Grosse Herder. Vol. v.: Ganter to Hochrelief. B. Herder Book Company, Freiburg and St. Louis. Pr. \$9.50.

The first volumes of this great work of reference set such a high standard of general excellence that the best praise which can be bestowed on the succeeding instalments is that they measure up to the level of the preceding ones. Fortunately this statement can be made without any reservations with respect to the fifth volume, the latest to appear. It is patent that the editing is in excellent and reliable hands and that the editors realize their responsibility to the full. The quality of the work being thus guaranteed, there can remain only one wish, and that is that the established pace of progress be kept up until the monumental

enterprise has been brought to completion, for it stands to reason that those who possess the already published volumes are looking forward to the day when they can point with pride to the entire set on their bookshelves. One anxiously hopes that the political unrest in Germany may not interfere with the contemplated rate of publication.

The present volume again abounds with well digested and timely information of every description and is exceedingly rich in illustrative material. Since the quality of the several articles may be taken for granted it will be enough to single out some of the outstanding items which are sure to interest in a special manner the readers of this review. To this category belong the following: Gartenbau, Gase, Gaswerk, Geburtshilfe bei Tieren, Geburtenstatistik, Gefängniswesen, Geflügelzucht, Geist, Geld (a topic of acute interest in these days of much talk about the gold standard and inflation), Gemeinschaft, Gemeinwohl, Gemüse und Gemüsebau, Genossenschaftswesen, Germanische Religion (indispensable for those who wish to understand certain tendencies in Germany), Gifte und Giftpflanzen, Glas, Goethe, Grossstadt, Handel, Haus, Hausapotheke, Hauswirtschaft, Heilpflanzen, Heizung und Lüftung, Herz, Hitler, Franz Hitze. These represent some of the high points, and between them lie vast stretches of useful information desirable for the up-to-date man.

C. BRUEHL

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Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

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Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
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Katholische Erziehung zum Staat.

Uns Katholiken in Deutschland bewegt immer noch und in stärkstem Masse die Frage, wie wir uns zum neuen Staate stellen sollen. Ohne jeden Zweifel stossen hier zwei Totalitätsansprüche aufeinander; der Staat wie unsere Kirche beanspruchen den totalen, den ganzen Menschen. Kein Mensch kann aber zwei totalen Ansprüchen genügen. Das ist das grundsätzliche Problem. Daneben läuft ein sub specie aeternitatis minder wichtiges, aber im praktischen Leben umso bedeutungsreicher verhängnisvolleres: unter dem Eindruck eines jahrelangen und mit grösster Erbitterung geführten Kampfes sind viele Nationalsozialisten recht unversöhnlich gestimmt und machen dadurch manchen Katholiken die Mitarbeit sehr schwer. Andererseits lassen sich viele Katholiken durch die Haltung von Nationalsozialisten so stark beeindrucken, dass sie in fruchtloser Kritik stecken bleiben. In fruchtloser Opposition stecken zu bleiben, verbietet aber die katholische Grundhaltung, denn das Gute und Positive müssen wir überall unterstützen und fördern, wo auch immer es zu finden ist. Ohne jeden Zweifel enthält der nationalsozialistische Staat viel Gutes und Positives. So kommt es, dass vor allem junge katholische Kreise im neuen Staate mitarbeiten wollen, weil sie dies für ihre Pflicht als katholische und als deutsche Menschen ansehen. Diese Mitarbeiter sind mancher harten Kritik — besonders auch vom Auslande her — ausgesetzt. Es ist darum zu bedauern, weil ein Zwiespalt in's katholische Lager getragen wird, der sich leicht verschärfen und zur Spaltung führen kann. Aus diesen Erwägungen heraus ist der beigefügte Aufsatz geschrieben. Er soll zeigen, dass zwischen der Staatsauffassung der Katholiken und der Nationalsozialisten Verbindungen bestehen, die eine fruchtbare Zusammenarbeit möglich machen — ja nötig erscheinen lassen. Der Aufsatz soll zugleich eine Rechtfertigung der jungen katholischen Generation sein, die katholisch ist und katholisch bleiben will. Schliesslich soll der Aufsatz uns Katholiken das katholische Staatsideal wieder lebendig machen.

* * *

I.

Der Liberalismus richtete sein Augenmerk auf den Einzelmenschen. Darüber ging die Erkenntnis der lebendigen Gemeinschaft verloren. Der Begriff des Staates versank im Wesenlosen: er wurde wie ein Kleid behandelt, das man nach Belieben wechseln kann. Gegen solche geistige Haltung muss der Katholik energisch Front machen. Die Formulierung: „Katholische Staatsauffassung leitet jede Autorität ab

von der göttlichen absoluten Autorität. Deshalb waren wir staatsbejahend im deutschen Kaiserreich. Deshalb waren wir staatsbejahend in der demokratischen Republik. Deshalb sind wir staatsbejahend im nationalsozialistischen Staat" — ist unzureichend und unglücklich dazu, denn sie bedeutet Verzicht auf die Aktivierung des reichen katholischen Geistesgutes im positiven Aufbau der Staatsidee. Mit solcher Formulierung begibt sich der Katholik von vornherein und freiwillig in die Defensive. Solche Formulierung ist nichts anderes, als der vielgescholtene katholische Minderwertigkeitskomplex. Ein solches Eingeständnis der Inferiorität lässt nur noch eine Möglichkeit offen, nämlich, im Rahmen der herrschenden Geistesrichtung zu versuchen, allzu schlimme feindliche Auswüchse zu unterbinden.

Dieser Versuch ist aber von vornherein so gut wie zur Unfruchtbarkeit verurteilt, denn gegenüber der aktiven Lebendigkeit der jeweils herrschenden Geistesrichtung ist die Beschränkung auf blosser Verteidigung stets unterlegen. Die Entwicklung gerade der Nachkriegszeit bestätigt das allzu eindrucksvoll. Der staatspolitisch interessierte Katholik war mitsamt dem reichen Schatze seiner geistigen Tradition völlig ins Ghetto abgedrängt. Er kämpfte auf allen Gebieten in der Verteidigung. Gewiss ist es richtig, dass sowohl im Kaiserreich wie in der demokratischen Republik die Möglichkeit positiver Auswirkung gering gewesen ist; aber nicht darauf kommt es entscheidend an, sondern darauf, dass aus dieser aufgezwungenen Notlage eine geradezu selbstverständliche innere Haltung gemacht worden ist. Der Katholik war staatspolitisch müde. Darum sind auch die wenigen katholischen Staatspolitiker, die sich zu aktiver Lebendigkeit aufgerafft haben, ohne Echo geblieben. Es sei hier blos an Stegerwalds Essener Rede erinnert.

Man verstehe recht: diese Kritik an der staatspolitischen Unfruchtbarkeit des Katholizismus unter der Herrschaft des Liberalismus will nicht besagen, dass alle und jede Arbeit von katholischer Seite her in dieser Zeit sinn- und zwecklos gewesen sei. Im Gegenteil! Ich sehe ihren tiefen historischen Sinn gerade darin, dass durch sie Deutschland vor dem Auseinanderfallen in Atome und damit in seiner geschichtlichen Existenz bewahrt wurde. Die Mitarbeit des politischen Katholizismus hat wie die Errichtung einer Kulisse gewirkt, hinter der sich die Sammlung der neuen Kräfte und ihre Stärkung bis zum siegreichen Durchbruch hat vollziehen können. Ohne die katholische Mitarbeit wäre der geistige Umbruch von 1933 erst nach ungleich längerer Vorbereitung und viel opfervolleren Umwegen möglich gewesen. Dass dem Volke das aber erspart geblieben ist, ist zwar nicht das persönliche, wohl aber das "tragische" Verdienst des politischen Katholizismus der Nachkriegszeit.

Jetzt ist die Zeit der müden Haltung des Katholizismus endlich vorüber. Es muss jeder Katholik aktiv mitschaffen und er kann positiv mitschaffen, denn sein staatspolitisches Geistesgut ist nicht bloß von imposanter Gewaltigkeit, sondern auch so wirklichkeitsnah, so aus den ewigen Tiefen des Volkstums geschöpft, dass es geradezu eine mustergültige Interpretation zu dem Kampfwort abgibt "Politik aus Blut und Boden". Adam Müller, dieser katholischste Kopf unter den grossen Staatsphilosophen, sei der lebendige Beweis dafür.

II.

Adam Müller ist echter Romantiker, dem die "innere Totalität" höchste Einheit des menschlichen Bewusstseins ist. Er wächst aber über die andern Romantiker hinaus, weil er zur Individual- die romantische Staatsphilosophie gefügt hat. Die Seele des Individuums ist ihm der eigentliche Träger allen Lebens. Diese Seele in engste Gottesnähe führen heisst zugleich, sie zu echtem Gemeinschaftsleben zu befähigen. Nur so ist Leben möglich, denn alle Gemeinschaftsformen verschwinden einmal, die Seele allein ist ewig und wird aus der Lebendigkeit eines gottnahen Seins bis ans Ende der Zeiten stets neue Gemeinschaftsformen schöpferisch gestalten. Darum gibt es auch kein Christentum im Privatleben neben einem öffentlichen Heidentum, sondern Christus ist "alles in allem".

Aus der tiefen Bindung an Gott sprudeln immer von neuem jene Kräfte, die den Staat formen. Das Mittel, wodurch diese Kräfte wirksam werden, ist das Volk. Darum ist der Staat auch nie etwas Fertiges, sondern er wächst immerzu lebendig und organisch weiter. „In der Bewegung also will der Staat betrachtet sein.“ Weil der Staat etwas Organisches ist, darum ist „das Werk der Politik nie abgemacht, so dass der Staatsmann nach Hause oder ins Privatleben zurückkehren könnte.“ Wer sich mit dem Staate beschäftigt, „begibt sich als Staatsmann oder als Staatsgelehrter entweder ganz hinein in den Umschwung des politischen Lebens und trägt den Stolz und die Schmerzen des erhabenen Staatskörpers, wie die eigenen, oder man bleibt ewig ausserhalb.“ Weil aber das Volk das Mittel ist, durch das die ewigen Kräfte wirken, darum ist es oberste Aufgabe des wahren Staatsmannes diese echten Kräfte des Volkes (nicht Launen und Stimmungen der Masse) zu schützen, zu pflegen und den Weg zu ihrer Entfaltung zu ebnen. Der Staatsführer muss „sich in das Herz des Staates, in den Mittelpunkt seiner Bewegung begeben, um das Wesen des Staates zu begreifen und auf ihn zu wirken.“

Alle Erkenntnisse vom Staat und seinem Leben geraten besonders in langen Ruhe- und Friedenszeiten in Vergessenheit, denn „wie der Mensch unter Leiden und Unglück sein Herz kennen lernt, so lernen unter Kalamitäten und

Stürmen aller Art die Völker sich selbst kennen und achten.“ Das wahre Wesen des Staates und „die innere Natur des Staates tritt unter heftigen Bewegungen, unter Revolutionen und Kriegen am deutlichsten ans Licht.“ „Was die Menschen eigentlich auf Tod und Leben verbindet, so, dass eine bürgerliche Gesellschaft, ein politisches Ganzes, ein Staat aus ihnen entsteht, diese Bande der Kraft müssen am besten erprobt werden können, wenn viele feindselige Mächte zusammentreten, um sie aufzulösen oder zu zerstören.“

III.

Erregte, bewegte Zeiten sind die „hohe Schule der Staatsweisheit.“ Dann zeigen sich die echten Meister des Staates und „alle diese Meister lernten nicht aus Lehrbüchern und Statistiken, sondern im Leben, in der Bewegung, den Staat kennen.“

Darum soll auch „die Staatswissenschaft den Staat in seiner Bewegung auffassen.“ Dieser unerlässlichen Notwendigkeit genügt aber keine der üblichen Theorien, denn „die meisten Staatslehren z. B. sind fast allein auf den Friedensstand einer Nation berechnet. Sie geben dem milden, philanthropischen Wesen, das sie 'Staat' nennen, zuletzt noch Helm und Schild, ohne dafür zu sorgen, dass jeder Bluttröpfchen des Staates, wie er auch für den Frieden glühen möge, dennoch Eisen enthalten müsse.“ „Der alte goldene Spruch: wenn du den Frieden willst, so bilde dich kriegerisch aus! wird von ihnen entweder gar nicht geachtet, oder doch so ausgelegt: wenn du den Frieden willst, so mache die gehörigen Vorbereitungen zum Kriege, baue Festungen und rekrutiere dein Heer!“ „Damit ist aber gar nichts gewonnen, der Krieg bleibt blosses Gewerbe einer einzelnen Zunft und wird nicht zur Nationalangelegenheit. Jener herrliche Spruch will besagen: der Kriegszustand ist ebenso natürlich, wie der Friedenszustand; der Staat ist allenthalben beides zugleich: ein liebreiches und ein streitendes Wesen.“ „Dem Menschen lasse man beides; was ihn gross macht . . . seine Kraft; was ihn reizend macht . . . seine Milde.“

Gerade diese Worte Müllers muss man mehrmals lesen, denn sie werden bestimmt falsch aufgefasst. Allzu leicht lässt sich aus ihnen die angebliche Sympathie mit irgendwelcher Spielart von Militarismus ableiten. Nichts wäre falscher als das. Müller sympathisiert mit keinem Zweck-, erst recht mit keinem Gesinnungsmilitarismus, er rechnet bloß mit dem Kriege als einer ebensolchen Selbstverständlichkeit, wie es der Friede ist und will, dass die Nation mit der gleichen Selbstverständlichkeit zu beidem bereit sei. Es zu solcher Haltung zu befähigen ist die grosse Aufgabe des Staatsmannes.

IV.

Adam Müllers geistige Welt wird bestimmt von der Lehre vom Gegensatz. Alle Glieder des

Universums stehen zueinander im Gegensatz. Es kommt aber nicht auf diesen Gegensatz an, sondern auf das Einende in einem Dritten. Diese zu erstrebende Einheit ist jedoch nie völlig zu erreichen, sonst gäbe es ja nur noch Kirchhofsruhe. Das Streben nach Einheit ist vielmehr eine unendliche Aufgabe, die in jeden Menschen und in die ganze Menschheit hineingelegt ist und alle Zeiten ausfüllen wird.

So kommt Müller zum Gegensatz von "Begriff" und "Idee". Das ideenweise Erfassen allein ist Leben, Bewegung, Wachstum; ist die Seele aller Wissenschaften. Müller lehnt das begriffliche Sezieren, die rein gedankliche Konstruktion ab, und will das Erfühlen, Erfassen, Erleben, will die Dynamik. Er lehnt alles Rationale schroff ab, und sucht als echter Deutscher Erfüllung im Irrationalen. Er bekämpft leidenschaftlich den ungeschichtlichen und unreligiösen Rationalismus und Mechanismus eines Montesquieu und Adam Smith. Einzig wesentlich ist ihm die Kontinuität und die Alles umspannende Weite des geschichtlichen Prozesses. Er bejaht mit Begeisterung das Einzelne, und will es geschützt wissen, aber er sieht es nie ohne Beziehung zum Ganzen. Dieses Ganze ist ihm der Staat, „ein grösserer, alle andern Menschen umfassender Mensch.“ Genau so wie der Einzelmensch sein Leben vom Religiösen her staltet, so „hat der Staat von der Religion her die Macht empfangen, ein ähnlich gegliedertes Werk hervorzubringen.“ „Die Religion hat ein Gleichgewicht der Organe möglich gemacht, dem der Einzelne ebenso untergeordnet ist, wie er für jeden rebellischen Eingriff in dieses Gleichgewicht um so unvermeidlicher von ihm zermalmt wird. Kurz, der Staat ist nicht bloss dem Menschen ähnlich geworden, sondern er hat sich in einen Menschen, diesen Künstler aller Künstler, dieses Kunstwerk aller Kunstwerke verwandelt.“

Das ist die schärfste Absage an jede mechanische Staatsführung, sei es Absolutismus, sei es Formaldemokratie. Der Staat wird zur Totalität aller menschlichen Angelegenheiten, der physischen und geistigen Bedürfnisse, der inneren und äusseren Notwendigkeiten, des ganzen Reichtums aller Lebensäusserungen, erfüllt mit dem grossen Respekt vor der Vergangenheit und der noch grösseren Verpflichtung für die Zukunft. „Jeder Mensch steht in der Mitte des bürgerlichen Lebens, von allen Seiten in den Staat verflochten.“ Ausserhalb des Staates ist kein Mensch denkbar. Darum muss der Staat die Elemente der Geschichte ehrfurchtsvoll respektieren und das Eigenleben aller seiner Glieder schützend betreuen; muss aber auch jedes Glied des Staates all seine Kraft und Können der Allgemeinheit zur Verfügung stellen. Je vollständiger dieses, beide Teile verpflichtende, unabänderliche Gesetz vom Staate wie vom Einzelnen erfüllt wird, desto kraftvoller ist das Leben eben dieses Staates und das all seiner Glieder.

V.

Weil der Staat das Ganze allen menschlichen Lebens umfassen soll, ist seine verderblichste Krankheit jegliche Einseitigkeit. Immer wieder von neuem ausgleichen und regeln ist deshalb oberste Pflicht des Staates. Dazu ist ihm das Recht gegeben. Jedes Gesetz ist aus dem Konflikt zweier Elemente geboren; beide in einem höheren Dritten (eben im Gesetz) zu versöhnen ist die Aufgabe des Staates. Eine der wichtigsten Aufgaben des Staates ist die Regelung der wirtschaftlichen Zusammenarbeit seiner Glieder. Diese Regelung kann niemals irgendwelchen Mechanismen überlassen, sondern nur in der berufsständischen Ordnung erfüllt werden. Die Gegensätzlichkeit, aber auch die Solidarität, aller Volksglieder prägt sich in den Standesunterschieden aus. Das Auswiegen ihrer Kräfte und Werte, die feinfühligste Abgrenzung ihres Arbeits- und Verantwortungsfeldes ist eine der ganz grossen Aufgaben staatlicher Neuordnung; die Erhaltung des Gleichgewichtes, der gewaltige Inhalt jeder gesunden Staatspolitik, denn nur dadurch kann der Staat Dauerhaftigkeit gewinnen. Gerade Dauer aber ist für jeden Staatsmann das "höchste politische Problem".

Für Adam Müller existiert die starre Frage "Sozialismus oder Privateigentum?" nicht. Er besitzt zwar eine tiefe und echte Ehrfurcht vor dem Eigentum (das Verhältnis des Menschen zu seinem Besitz soll „ebenso zart sein, wie das zu seiner Frau in der Ehe“), aber den römischen Eigentumsbegriff lehnt er ab, weil das „absolute Sachenrecht mit seinem heidnischen Gefolge wie eine pestartige Krankheit die Menschen zu ergreifen und aufzulösen scheint.“

Ueberhaupt kehrt die bittere Klage über die Versachlichung des modernen Staates und noch mehr des modernen Menschen immer wieder. Der Mensch, der nur Privatmann ist, hat einen bloss individuellen Wert, den Wert einer „unbrauchbaren Rarität, wie so viele Virtuosen, Gelehrte und gebildete Leute“. Die Wissenschaften will er auf eine nationale Grundlage gestellt und an den Erfordernissen des Vaterlandes orientiert wissen, denn jedes dauerhafte geistige Schaffen erwächst nur aus der Gemeinschaft mit dem geschichtlichen Werden und den gegenwärtigen lebendigen Menschen wie Kräften. So tief hat Adam Müller das Wesen der Gemeinschaft geschaut, dass er schreiben konnte: „Das sind die einzig erhebenden menschlichen Werke, die kein einzelner Autor sich als Privateigentum zueignen kann; woran viele, Alle mitwirken mussten, damit sie entstanden, die man also nur fortsetzen, vollenden helfen kann in dem Maasse, wie man die grosse Gemeinschaft anerkennt, mit der man arbeitet.“ „Jede heilige Gemeinschaft denkt besser und gründlicher als der Einzelne. Es ist überhaupt ein gebrechliches Handwerk, welches Denken heisst, und — dass zwei Menschen,

wahrhaft miteinander verbunden, mehr sind als zwei Einzelne, tiefer denken, grösser handeln — das ist das grosse Geheimnis, um das die Welt gebracht worden ist."

VI.

Worauf Adam Müller zuletzt hinaus will ist dies: den Staat als Glied des ewigen Schöpferplanes aufzuzeigen. Diese theologische Grundlegung des Staates, der Staatskunst und der Staatswissenschaft ist ihm zweifellos gelungen. Was er bietet, ist die geniale Erneuerung echten, „ursprünglichen Christentums, — freilich eine Erneuerung, von der aus das herbe Wort des Johannesprologs, in gewissem Belang gelten mag: die Seinigen nahmen ihn nicht auf". So P. Erich Przywara, S.J., in der Einleitung zu "Adam Müller, Schriften zur Staatsphilosophie," Seite X., Theatiner-Verlag, München.)

Den Abschluss möge ein gerade heute besonders wertvolles Wort Adam Müllers bilden: „In dem steifen Verharren auf dem Buchstaben gewisser Begriffe und Grundsätze liegt das Geheimnis der Treue und Festigkeit nicht: wie sich ja überhaupt der erhabene Sinn weder des menschlichen noch des politischen Lebens nicht in Worten und Buchstaben abfassen lässt. Nur in der Bewegung kann sich die Ruhe und die Treue zeigen; nur in der Beweglichkeit die Festigkeit des Herzens: denn ein Herz ist auf andere Weise ruhig als ein Stein. Wie ruhig ist die Natur in aller ihrer ewigen Bewegung!"

DR. HANS ZECK, Köln.

Wirtschaftliches Verbundensein der Völker.

Von welch weitreichender Bedeutung in der Jetztzeit wirtschaftliche Vorgänge zu sein pflegen, verrät die Mitteilung eines Missionars in der chinesischen Provinz Shantung.

Man wird sich erinnern, dass unsere Regierung China einen langfristigen Kredit gewährte, mit der Bedingung, die Anleihe solle zum Ankauf von amerikanischem Getreide verwendet werden. Welche Folgen das bereits nach sich zog und noch nach sich ziehen mag, erklärt ein an die C. St. d. C. V. gerichtetes Schreiben vom 5. September:

„Die Getreidepreise sind hier dieses Jahr so ausserordentlich niedrig wie noch nie zuvor. Wahrscheinlich werden sie noch mehr fallen infolge des riesenhaften Einkaufs amerikanischen Weizens durch die chinesische Regierung. Unsere Kleinbauern sind natürlich von der Lage sehr wenig erbaut, weil sie für ihr Getreide kaum die Hälfte des vorjährigen Preises erhalten. Ob sich diese böse Lage nicht noch zu grossen Schwierigkeiten und Unruhen auswachsen wird, muss abgewartet werden. Dass infolge der kommenden Notlage dem kommunistischen Räubergesindel weitere Zulaufer sich beigesellen werden, kann als ziemlich sicher angenommen werden. Gott sei Dank! die Regierung der Provinz Shantung führt ein strammes Regiment und hat der Kommunismus es daher bisher nicht gewagt, hier sein Haupt zu erheben. Gebe Gott, dass die Ruhe gewahrt bleibe und die Wirtschaftsverhältnisse sich überall bessern."

Aus Central-Verein und Central-Stelle.

Wir heben zwar die Notwendigkeit des Privateigentums besonders hervor, aber nicht diejenige eines jeden Privateigentums; wir sind gegen den furchtbaren Wucher, der von der Plutokratie getrieben wird, und auch gegen die angeblichen Rechte, sich auf Kosten des öffentlichen Rechtes, des allgemeinen Interesses auszubreiten und gross zu machen.

Ottokar Prohaszka,
verst. Bischof von Stuhlweissenburg.

Nil desperandum.

Auf dem im Jahre 1890 zu Pittsburgh abgehaltenen Katholikentage wurde der "Centralbund der deutschen römisch-katholischen Jünglingsvereine" gegründet. „Derselbe bildet," heisst es in einem Berichte aus den neunziger Jahren, „eine notwendige Ergänzung des bewährten Central-Vereins. Was dieser für die Männer ist, soll der Centralbund für die Jünglinge sein."

Unter der Leitung des Paters Bernard Hehl, C.P., entwickelte sich die Vereinigung so kräftig, dass J. M. K. (wahrscheinlich Rev. J. M. Kasel), ungefähr zu Anfang des Jahres 1897 zu berichten vermochte:

„Es ist erfreulich, konstatieren zu können, dass der Bund, nur ein Senfkörnlein bei seiner Gründung, allgemach zum Baume herangewachsen ist. Das Vereinsorgan, 'St. Aloysius Banner', konnte nach der letzten Generalversammlung in Detroit mutig schreiben: 'Der Centralbund lebt und gedeiht! 1895 hatten wir 135 Vereinigungen. 1896 sind es 156 geworden!'"

Protector des Bundes war der damalige Bischof von Green Bay, Wis., Sebastian G. Messmer. Trotzdem war jedoch Milwaukee und der Staat bis dahin nur durch einen einzigen Verein im Jünglingsbunde vertreten. J. M. K. spricht sich über diesen Mangel an Interesse an einem so notwendigen Unternehmen ganz offen aus. Zudem die Hoffnung, der hochwst. Protector des Bundes möge „bei seiner Hinreise zur nächsten Generalversammlung von einer Anzahl Wisconsin Delegaten begleitet sein."

Nach dem Tode des Paters Hehl siechte der Bund langsam dahin. Trotzdem war das Bestreben seiner Gründer und der Mitarbeiter durchaus nicht vergeblich. Der C. V. zehrt bis heute von der Begeisterung und dem Eifer für katholische Bestrebungen, die damals unter den jungen Männern so vieler deutscher katholischer Gemeinden des Landes entzündet wurden. Mancher bereits ergraute Mitkämpfer ist durch die Schule des Centralbundes gegangen. An erster Stelle wäre da zu nennen Hr. Jos. H. Reimann, von Pittsburgh, der Korr.-Sekretär des Centralbundes; sodann Hr. John P. Rehme, einer der Veteranen unserer Bewegung, verdient als Präsident der Catholic Union of Missouri. Desgleichen dessen Nachfolger im Amte, Hr. Ernst A. Winkelmann, dessen Bruder Henry Winkelmann, und in Columbus,

Ohio, der langjährige Sekretär des Staatsverbandes, Hr. Jos. M. Kaelin.

Wir betonen diesen Umstand in der Absicht, vor jener Entmutigung zu warnen, die so leicht Männer und Frauen befällt, wenn die Frucht ihrer Bemühungen den Erwartungen nicht entspricht.

Längst auf dem Aussterbe-Etat.

Immer wieder wird seit 1918 behauptet, der Weltkrieg habe der deutschen Presse in Amerika, wie der deutschen Sprache, den Untergang bereitet. Das erweckt geradezu den Glauben, vorher seien die deutschen Zeitungen und Zeitschriften in Amerika überhaupt nicht bedroht gewesen. Jeder mit den Verhältnissen des deutsch-amerikanischen Zeitungswesens vertraute Deutsch-Amerikaner wusste jedoch bereits vor Jahren, dass die Tage dieser Presse gezählt seien. Man wusste, die Erfahrungen einer früheren Einwanderungsepoche würden sich wiederholen: nach dem Aussterben der ersten und zweiten deutsch-amerikanischen Generation würde das Los des grössten Teils aller deutsch-amerikanischen Blätter besiegelt sein.

Unlängst fanden wir einen Ausschnitt aus der ehemals so einflussreichen Zeitschrift, die "Grenzboten", etwa aus dem Jahre 1907. Er handelt „über den Rückgang der deutschen Presse der Ver. Staaten von Amerika.“ Der ungenannte Verfasser bemerkt gleich ein-

„Nur noch zwölf Jahre, erklärte neulich ein deutscher Zeitungsbesitzer in Ohio, und die deutsch-amerikanische Presse wird, vielleicht abgesehen von der 'Staats-Zeitung' in N. Y., dem 'Herold' in Milwaukee, der 'Westlichen Post' in St. Louis, der 'Lincoln Freie-Presse' in Lincoln, Nebraska, usw., zu erscheinen aufgehört haben. Die Deutschen fangen an, englische Zeitungen zu lesen, von den in ihrer Muttersprache erscheinenden wollen sie nichts mehr wissen. Reichs-deutsche Blätter finden keinen Eingang, die Geschäftsleute in den verschiedenen Orten bemerken die abnehmende Cirkulation und inserieren darum nicht oder in ungenügendem Masse. Die Inserate müssen aber die Zeitung bezahlt machen, die Abonnementsgelder decken nur die Ausgaben, und da es weder genügend Inserate noch Leser geben wird, bleibt uns nichts übrig, als die Zeitung eingehen zu lassen.“

Dazu bemerkt der Mitarbeiter der "Grenzboten":

„Der Mann, der dies gesagt hat, schiebt, wie die meisten seiner Kollegen, die Schuld auf das beständige abnehmende Interesse der Deutschen an ihrer Muttersprache, auf das Aufgehn des Deutschtums in Nord-Amerika in das Yankeetum, aber er scheint nicht daran zu denken, dass er selbst und viele andere Zeitungsbesitzer mit für diese Zustände verantwortlich sind.“

Was er darüber des weiteren zu berichten hat, gehört nicht hierher. Da den Geistlichen aller Konfessionen von Deutschland aus nicht selten der Vorwurf gemacht wurde, sie seien Totengräber der deutschen Sprache in Amerika, wollen wir noch anführen, was vor nunmehr 25 Jahren in den Leipziger "Grenzboten" stand:

„Die Stützen des Deutschtums in der Union sind die deutschen Vereine, die Presse, die deutschen Theater,

die deutschen Schulen und vor allen Dingen die deutschen Kirchen, einerlei was für einer Konfession sie angehören, ob katholisch, ob methodistisch oder lutherisch. Sobald diese Pfeiler untergraben werden, gehn die Deutschen in diesem Lande unter, und die Pfeiler sind schon untergraben. Der Einfluss, den die deutsche Kirche auf das Deutschtum ausübt, kann gar nicht hoch genug geschätzt werden. Während die Deutschen im Verkehr mit ihren Mitmenschen englisch sprechen, wird in der Kirche Gottes Wort in deutscher Sprache gepredigt, deutsch gebetet und in deutscher Sprache gesungen. Die deutschen Geistlichen, insbesondere die katholischen, halten deutsche Schule, und die katholische Kirche hat im Durchschnitt für die Aufrechterhaltung der deutschen Sprache in Amerika bedeutend mehr getan als die lutherische, methodistische und baptistische zusammen. Es mag ja Ausnahmen geben, wo in einigen Orten lutherisch-deutsche und andre Gemeindeschulen bestehn und gepflegt werden, aber im Grunde genommen fangen die lutherischen Geistlichen leider an, in der Kirche immer mehr der englischen Sprache den Vorzug vor der deutschen zu geben. 'Die Jungen wollen Predigten in englischer Sprache hören,' erklärte neulich ein bekannter deutscher Pastor, 'und darum muss ich englisch predigen, weil man mich sonst entlassen wird.' Der Mann ist ein guter Deutscher, seine englische Aussprache ist mangelhaft, aber er predigt jetzt englisch!"

Aus unserer Missionspost.

Dem aufmerksamen Leser werden die verminderten Einnahmen unserer Missionskasse im verflossenen Jahre nicht entgangen sein. Die Ungunst der Wirtschaftsverhältnisse erklärt das. Leider waren wir infolgedessen gezwungen, die einzelnen Missionaren geschickten Gaben zu beschneiden oder auch manche Missionare ganz zu überspringen.

Unter diesen befindet sich auch Pater Athanas Schnegg, O.F.M.. Missionar zu Taochow in der Provinz Hunan, China. In bescheidenster Weise erinnert er uns daran, dass wir ihn ansehend von unseren Listen gestrichen hätten; er schreibt:

„Ich habe in früheren Jahren nicht wenig gerade von Ihnen bekommen, besonders an Messstipendien, die Sie mir vermittelten und zugeschickt haben. Mit deren Hilfe war es mir möglich, hier in Taochow vor mehr als einem Jahre ein kleines Dispensar für arme Leute einzurichten, um dadurch mit der Bevölkerung mehr bekannt zu werden, da wir eigentlich hier in dieser Stadt erst am Anfange stehen und bei der mehr als anderswo abergläubischen Bevölkerung mit vielen Vorurteilen zu kämpfen und den Boden erst zu ebnen haben. Dazu ist ein Dispensar wirklich recht geeignet. Freilich, wie ich weiterhin im Stande sein werde, es aufrecht zu erhalten, weiss ich nicht; da muss ich wohl meine ganze Hoffnung auf den lieben Gott setzen. Wenn es Ihnen trotz der schwierigen Lage doch irgendwie möglich sein sollte — ich wage es fast nicht, Sie neuerdings zu belästigen — mir ab und zu einige Messstipendien zu vermitteln, dann wäre ich ja vollauf zufrieden. Um mehr wage ich Sie wirklich nicht zu bitten. Ich wäre dann auch in der Lage, das Dispensar, für das ich ganz allein aufkommen muss, in ganz bescheidenem Massstabe weiter zu führen. Einigen Vorrat von Medikamenten habe ich ja noch, so dass es nur ab und zu etwas wieder nachzuschaffen gilt. Voriges Jahr konnten wir hier während der Choleraepidemie hunderte von Kranken vom sicheren Tode erretten mit einem Rezept der PP. Jesuiten von Shanghai, dessen Medizin gar nicht teuer kam. Und so gibt es immer wieder Gelegenheit, das Vertrauen der Leute zu gewinnen, was ja für unser Missionswerk von allergrösster Wichtigkeit ist.“

Als Vertreter des hochwst. Apost. Präfekts Hanisch schreibt uns P. H. Heymann, R.M.M., aus Umtata in Süd-Afrika:

„Jede, auch die kleinste Gabe, ist in unseren Augen ein Zeichen Ihres so grossen Opfergeistes und der Liebe zu Gott und den armen Heiden.... In einem Umkreise von 150 Meilen könnte ich Ihnen keine katholische Schule nennen, die nicht mit dem Untergange kämpfen muss oder tatsächlich kämpft. Und täglich kommen die Schwarzen bettelnd zu uns, mit der Bitte, ihnen Arbeit, Kleider oder Brot zu gewähren. Es ist jämmerlich. Doch wir verlassen uns auf Gott und Seine Gehilfen in der Heimat.“

Miszellen.

Aus einem Kollegium der Gesellschaft Jesu schreibt uns einer der Professoren:

„Die September-Ausgabe des 'C. B. & S. J.' ist sehr interessant, der Inhalt gediegen. Das gilt im besonderen von den herrlichen Resolutionen der jüngsten Generalversammlung des C. V. Ich habe das Heft gerade ausgeliehen; mehrere Scholastiker interessieren sich für Ihre sozialen Betätigungen und lesen das Heft aufmerksam.“

Unter den mit Lesestoff von uns von Zeit zu Zeit bedachten Anstalten befindet sich auch das neue Katholische Seemannsheim zu Hamburg. Nun schreibt uns Hr. Sekretär Dirks anfangs Oktober:

„Soeben empfangen wir das uns freundlichst zugesandte Päckchen Zeitschriften. Wir möchten Ihnen dafür unseren herzlichen Dank aussprechen, da wir gerade englischen Lesestoff sehr benötigen.“

Leider haben wir bisher eine an uns gerichtete Bitte der Deutschen Kath. Seemannsmision nicht zu erfüllen vermocht. Englische und amerikanische Matrosen lesen mit Vorliebe das bekannte "Geographical Magazine". Nun gehen uns Ausgaben dieser Hefte nur selten zu. Daher möchten wir uns an unsere Mitglieder mit der Bitte wenden, uns Exemplare dieser weitverbreiteten Monatshefte für das Hamburger Seemannsheim zu überlassen.

Obgleich längst nicht alle Delegaten die wiederholte Ermahnung befolgen, den von ihnen vertretenen Vereinen Bericht zu erstatten über die Verhandlungen unserer Generalversammlungen, so scheint sich dennoch so etwas wie eine Gepflogenheit einzubürgern, die Berichterstattung als Delegatenpflicht aufzufassen.

Auf der am 24. September abgehaltenen Quartalversammlung des Volksvereins Phila. berichtete z. B. Hr. Carl Sippel seine Eindrücke des Pittsburger Konvents. In der Absicht, seinen Zuhörern einen ausführlichen Ueberblick über die Vorgänge jener Tagung zu gewähren, hatte Hr. Sippel eine Tabelle angefertigt und an der Wand angeheftet, allen sichtbar. An deren Hand erklärte der Redner nun die Ereignisse der Generalversammlung und die ihm gewordenen Eindrücke. Die "Nord-Amerika" berichtet, starker Beifall und der Dank der Versammlung habe Hrn. Sippel für seine ausführliche Berichterstattung belohnt.

Wie seit Jahren, wird auch heuer wieder der Geistliche Ratgeber des Volksvereins, hochw. Henry J. Steinhagen, die Beschlüsse der diesjährigen Generalver-

sammlung des C. V. erläutern. Er machte bei dieser Gelegenheit bereits den Anfang, in dem er die dem Hl. Vater dargebrachte Huldigung verlas und erklärte.

Seit Jahren bereits nimmt der Schriftleiter Pater Dennis Engelhard, O.F.M., des "Sendboten des göttl. Herzens Jesu" verständnisvollen Anteil an den Bestrebungen des C. V. Dafür zeugt nun wiederum die im Oktoberheft veröffentlichte Zusammenstellung der in Pittsburgh angenommenen Erklärungen zu grossen Zeitfragen. An die Spitze seiner Ausführungen stellt P. Dennis das Motto unserer diesjährigen Generalversammlung: "Der Mensch, nach dem Ebenbilde Gottes erschaffen, in der Gesellschaft, ein soziales Problem!" Diesem programmatischen Gedanken hätten, schreibt er, alle deren Aeusserungen entsprochen.

Am Schlusse der Uebersicht über die von der Generalversammlung angenommenen Entschliessungen heisst es dann noch:

„Es ist erfreulich, dass wir Katholiken unsern Central-Verein haben, der das Licht der Katholischen Aktion und das Licht der katholischen Lehre über die notwendigen Bedingungen für ein glückliches Zusammenleben vor aller Welt hochhält, aller Verblendung und aller Gleichgültigkeit der grossen Massen zum Trotz. Möge Gottes Segen dem Central-Verein weiteres Gedeihen verschaffen und möchte jeder unserer Leser ihn nach Kräften unterstützen und befürworten.“

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